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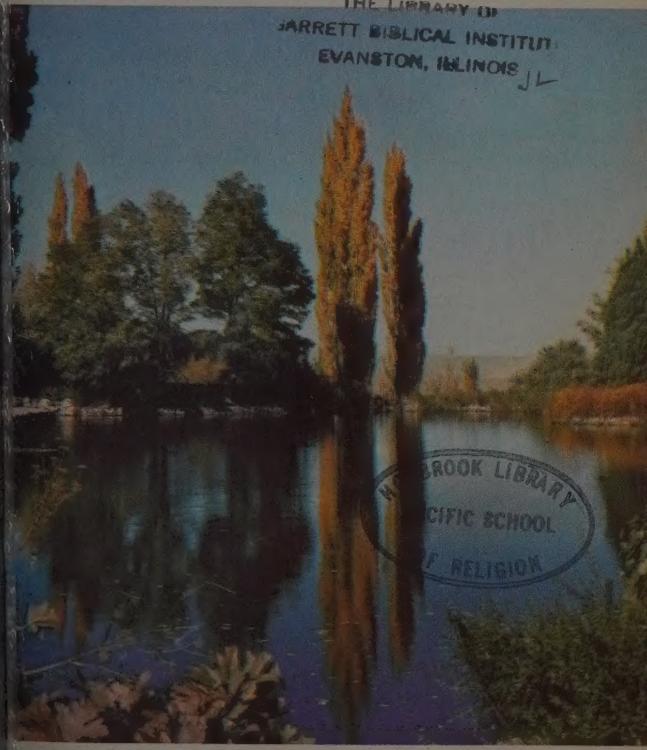

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"God's Patterns Show"

CONTENTS

Judas, *Charles Fillmore* - - - - - - - - 1
Always There Is a Choice, *Esther Freshman* - - 10
Give Up—to God! *Mary L. Kupferle* - - - 15
I Will Heal Thee, *L. Stevens Hatfield* - - - 20
Buts, *Beverly E. Finch* - - - - - - - - 29
Laws to Live By, *W. G. Montgomery* - - - 34
On Being Exclusive, *Joseph G. Gregory* - - - 39
I Meet My God in Silent Prayer, *Charles Fillmore* - 48
False Gods, *Stanley G. Jacobs* - - - - - 52
Sunday Lessons - - - - - - - - - - 57

Cover—Owens Valley, Calif., by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from September 20 to October 19

Illumination: I abide in the light, and there is no occasion for stumbling in me.

Prosperity: I am free from all financial fear. My affairs are in the keeping of the Holy Spirit, and prosperity meets me on every hand.

Healing: I willingly and gladly give up the limitations of personality and enter into the unbounded health and perfection of the Holy Spirit.

For instructions about these thoughts turn to page 48

UNITY

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Judas

from the writings of

CHARLES FILLMORE

THE LEAST UNDERSTOOD of all the Scripture is that part of the history of Jesus that pertains to His betrayal by Judas; and especially is this true of the character of Judas. The popular teaching that Judas was a bad man, and he has been universally condemned. In this universal condemnation, the fact that Jesus did not condemn him is overlooked. Jesus seemed to be almost an accessory to the crime of Judas; the text states that "Satan" entered into Judas when he dipped his hand in the dish with that of Jesus. It seemed to have been appointed beforehand that Judas should, at a certain stage in the process of Jesus' unfoldment, betray Him; and this has been misunderstood because the history of Jesus has not been properly interpreted as the unfoldment of a soul.

Read thus as the mere history of a man who

chose twelve men for His apostles, the disloyalty of Judas cannot be explained. The only interpretation that can be given logically, and with truth, is that which all mystics and all true spiritual teachers give —that the Twelve represent the birth and development of the twelve faculties in the mind of every man. Judas represents the controlling identity or ego of the sex nature in man.

Judas is king of the flesh; and, as king of the flesh has dominion over those forces and functions that make the body. By virtue of his nature, Judas is selfish. Appropriation of food is the first step in the growth of the protoplasmic cell. The same appropriative tendency draws things to man. Acquisitiveness is necessary to the building and sustenance of the body, and we could not build this body temple unless we had the ability to go out into that land of promise (elemental substance) and possess it. But that identity of self, that so-called Judas, must, if he would build and sustain the body, know and understand the law of unselfish possession.

There is a universal law of substance, as there is a universal law of mind; as there is a universal law of Spirit. Your body is under a law fixed in Divine Mind, and you, as an individual, adjust yourself to that law. Then it is through the presiding genius, or the presiding ego in your body, that you bring about this adjustment. Jesus was developing all His faculties and through them gaining the mastery of His body. He is our example, a demonstration of what the full-orbed or full-rounded man might be; and every one of His powers was brought forth and raised to spiritual consciousness—with the possibi

xception of this one, Judas, who as He said had a 'devil," or adverse state of consciousness.

If we all knew this Scripture in its esoteric or idden aspect, we would see at once that there are welve thrones in our body temple; and, according o Jesus, twelve personal egos in authority; that they re real beings; that they live, move, and have conciousness in us, and when we enter into the deeper oul processes or regeneration, these faculties appear o us individualized, just as represented in the life of esus and His twelve apostles. "Verily I say unto ou, that ye who have followed me, in the regenera- on when the Son of man shall sit on the throne of is glory, ye also shall sit upon twelve thrones, judg- g the twelve tribes of Israel." We all have not yet ttained to the stature of the Christ; but, as Paul ys, "the prize of the high calling" must be attained efore we can graduate from this natural school of fe. And, to do this, we must study; we must know, Jesus knew—we must understand man in his full- ess; we must get into our spiritual nature, and, hrough that spiritual nature, bring forth these pow- s in right relation with Divine Mind.

Jesus "called unto him his twelve disciples." He scerned that He had these powers, also that they ust be brought to expression, recognized and di- cted. In this development of yourself in regenera- on you will probably very early in your experience id a very active disciple in your body who is the visible and unknown cause of many ills. This dis- ple, or body function, is physically named the sex ture. But that is his most external function. Sex the outer expression of the generative life that

sustains the body. The soul and body are as male and female, and there is a union within that must be quickened and brought into right relation with divine law before the spiritual body can be formed. The selfishness of Judas is in the sex function's working independently of the divine law. In the regeneration this work is turned within and an entirely new process of body building is begun.

Judas is not by nature evil—he has developed the outer to the exclusion of the inner, and thus wasted his substance in sensation. He has sold his birthright for a mess of pottage. He is represented in the parables of Jesus as the Prodigal Son, who draws his heritance from Divine Mind, goes into a far country and wastes it in riotous living, or sense consciousness. When his substance is dissipated and he is kicked out of that country by its inhabitants, he then turns around and goes back to the Father's house, to replenish his supply.

The life of the body has its primal origin in Spirit, and its existence is cut short unless it is fed on the word or thought of God. Jesus said, "Man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live." This inner spiritual life and substance is presided over by the Christ, the spiritual I AM. There is also another source of combined substance and life for the temporal body, "bread," or the food we eat from day to day. There is a dual relation existing between this inner life and outer substance. At the last supper Jesus, the I AM, the spiritual man, dipped His hand into the dish with Judas. This co-operation in the appropriation of substance is necessary to the

erpetuation of the body. Without it there would be o continuity of bodily existence. But Judas takes elfish advantage of the Christ life and betrays or ives control over the body to the "chief priests and lders," who represent the formal, crystallized hases of thought and action. These, co-operating ith the Romans (will powers), crucify and kill out he spiritual life.

Those who have entered the regenerate life with esus have made union with a blood stream that is onstantly being poured out to them, and when they onsciously make union with it, and erase from conciousness the thought that man lives by bread alone, ne of the principal selfish thoughts or selfish conitions is eliminated.

It seems incongruous that there should be a siultaneous quickening of life and appetite in regenation, but such is found to be a fact. When this ose relation between the food for the outer man nd the spiritual life for the inner is understood, we now why Jesus was called "a gluttonous man and winebibber." We also see why Jesus did not deroy Judas. Instead of destruction there must be edution and discipline. Judas must be cleansed of his lfish lust for sensation, and purified by the word nd works of Christ through man. This overcoming Judas is one of the "greater works" that Jesus id we were to do.

The true law is that the Christ, the Spiritual ind, shall have dominion over the body, over the telligence controlling the body, because it is rough that intelligence that man has dominion. his dominion is accomplished by enlarging the idea

of Christ power in man, and by increasing one's thought of dominion, through Christ; by affirmations of spiritual control. Say often, *"I am Spirit. Through the power of the Christ Spirit in me I control all my sensations, all my emotions, all my impulses."*

It is the Judas in man that creates false appetite. It is the Judas in man that cultivates sex thrill; that burns up body substance in smoking and drinking. Judas controls man, crucifies his higher nature. The spiritual word spoken in the name of Christ authority will give man dominion and easily change his thoughts from a sensual to a spiritual base.

Judas is the conserver of the life in the body. In essence he is good—his ignorance is his besetting sin. He has the capacity to receive the highest spiritual thought, or sink to the lowest depths of sensual thought. We have, in our limited understanding, been in the delusion that our body, and especially that part of the body pertaining to sex, was in some way part of an underworld; that it should be suppressed and covered up. But "God is not mocked." You must become acquainted with yourself as God imaged you, every part of yourself; you must lift up this Judas life and resurrect it in the highest spiritual word. Could you live without life? Not a moment! Then Judas should receive your very special attention, because he is the conserver of life; he has charge of the life in your body; and the only way to bring Judas into his right mind is to know that he is a spiritual being; that all the life he has is divine life. Then, speak the word of Truth; speak the word of purity and unselfishness to that center of con-

ciousness. Let your thought have daily communion with Judas, and gradually you will redeem him from his error; you will take away from him that selfish desire for sensation and the unrighteous possession of substance. Judas carried the bag, he was a thief, and he stole from the other apostles or faculties.

You may be under the delusion that you are getting pleasure out of the exercise of the Judas-mind without consecrating it to God. But it is only very temporary pleasure; it lasts only a short time and is followed by pain. This is eating the fruit "of the tree of the knowledge of good and evil." Remember that Judas is a "thief"—he has charge of the reserve substance of all the faculties, and should distribute to them according to their needs, but he secretly puts the precious fluids of life in his "bag," and depletes the whole body by his indulgence in selfish pleasures.

Right here is the opportunity of every person who would build up his body to overcome this tendency of Judas to waste its substance, thereby robbing the head, the heart, the stomach, the nerves; in fact, the whole body, of its natural inheritance.

You may think that the dissipation of Judas has nothing to do with your finances. I assure you it has. You are radiating a thought substance constantly that enters into everything that you do, and if you have lost control of Judas, if you are not conserving your body substance, of which he is custodian, he will dissipate the fine essence that you should be expressing through the power of your thought in everything you do, and you will consequently not be successful in your temporal affairs.

Judas is the master of finances. He generates prosperity for you, and without him you could not make a dollar. Then, if you want to be better situated financially, watch Judas. See if he is using up that fine inner substance that is so necessary to your successful thought in the financial world. Thousands of people are poor and needy because they do not know this law of body conservation; they do not know that there is a body force that enters into finances. To call it a body force seems a material name for this fine essence, but it is an emanation from the body that should be under the control of Spirit; and it is, in those who are wise.

When we have wholly conserved our body forces and functions and gotten them fully in harmony with universal law, we will never lack anything. The ability to increase primal substance, as did Jesus in the multiplication of the loaves and fishes, is potential in us all. The mastery over the elemental forces of mind and body is open to every man. When we have attained it as did Jesus we shall have whatever we desire and the promises of God to His Son will be fulfilled in us. No good thing will He withhold from us, if we observe the law; but we must know the law, and obey it. God cannot give us anything unless we observe His law of mind substance conserved and used in divine order.

This law of conservation of substance is established in the very foundation of all things, and man is its executive head. Jesus taught the conservation of sex substance, when He said, "For there are eunuchs, that were so born from their mothers' womb: and there are eunuchs, that were made eunuchs by

men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." In I John 3:9, it is written, "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God."

So, remember that your failures in the financial world may be caused by the thievery of Judas. He may be depleting your energy, your persistence, your very intelligence. To construct the new body in Christ, we must have an abundance of the pure water of life. If you find that you are breaking down in any way, if you are a failure in any respect, begin to study the Judas situation. Study it as a spiritual proposition, and you will probably find the guilty one. Then cast out the devil of sense selfishness. Do not kill Judas, but discipline him. Teach him Truth. He does not know himself what Truth is. He has lived in a world of delusion; he is hypnotized by the idea that in his sense way he is going to get satisfaction and pleasure. The I AM can reform Judas by telling him that all life is in Christ; that Christ is the head of the house; and that you are spiritually that I AM exercising authority.

It will be an easy matter for us, if we enter into the Christ mind, to overcome the Adversary in Judas, to make him build for us a beautiful body, to cause him, through our righteous word, to enter into all our affairs with his constructive substance and life. Then we shall hear the Master say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."

Always There Is a Choice

ESTHER FRESHMAN

And where the Spirit of the Lord is, there *is liberty.*

I HAVE A FRIEND who has had many difficulties. Her surroundings have been poor: her family relationships unpleasant. Recently, she met some people who have brought her a great measure of happiness in their friendship, their loving gestures. Now, she has a choice of shaping her life in this radiant love that her new-found friends are so eager to give her. What is her choice? As much as she has longed for the beauty offered her, the companionship, the warmth, she is choosing to carry all the past embitterment with her. This woman is living in her past, refusing to progress into a happy future, where she can have dominion over all things —yes, even dominion over seemingly adverse circumstances.

Always there is a choice. There is a choice between fear and faith. There is a choice between the coldness of despair, discouragement, and the warmth and healing of love. There is a choice between constructive, positive thinking and the negative, pessimistic attitude. There is a choice between lethargy and doing. And there is always a choice—of God.

I have a friend who after much difficulty found inner peace and great happiness in the reciprocal love with the woman who became his wife. They had a charming little boy. The young mother developed an illness—a seemingly horrible condition

The husband himself, grief-stricken, physically depleted, nursed her through years to the lingering end. I had a note from him this morning. He might have, as I have known some others to do, been broken in his grief; he might have been bitter that so young a woman needed to go in such a manner; he might have been in despair because his son has been left without the mother he needs. The following lines in his letter seem so beautiful to me, that I should like to share them:

"Bobby and I will always miss our sweetheart. Still, God has given me a sweet calmness, as though to assure me that Christ has taken her unto Himself for eternity."

My friend had made his choice. He is abiding by the "will of God" in beautiful realization of the significance of this passing in its true meaning. In his simple, sincere trust, he has chosen to keep the beauty of his love, a wonderful creation in his heart, forever.

I know two women who have been confronted with the problem of divorce through no desire of their own. One chose to let this be the ending of all good in her life. Her eyes reflect bitterness and resentment from her whirring thoughts; she is as though bound, unable to accomplish any worthwhile thing. She is making her daughter utterly miserable keeping her in the shadow of her own unhappiness. She has made the choice. She shut the door and barricaded it with bitterness, despair, anguish, self-pity. No one can get it open for her, and until she makes a better choice, her horizon of life will be narrow.

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The other woman joined a great philanthropic organization. Expending herself, she has become a respected person in the community. "Every energy that I might have turned to grief, I have diverted to serviceable activity," she said, "and the results are extraordinary." She will be president of this fine organization next year. Her son, at first embittered by his father's actions, has become so prideful of his mother's activities that there is no room in his heart for anything but the overwhelming love he feels for her, and his feelings toward his father are becoming increasingly compassionate.

Always there is a choice. Freedom to choose is ours. Freedom to grow this way or that. We are at liberty to unfold into the true being that is our destiny.

Even in our approach to God, we are at liberty to make a choice, and it is a vital one. As we go into the study of Truth and meet others on the road, it is not uncommon to hear such comments as these:

"How did you happen to study Truth? You know, I had such a problem of supply to meet and a friend told me . . ." "I took up Truth because I was in such ill health, and my neighbor said . . ."

Surely the fulfillment of the need is important and wonderful. Certainly the turning to God is a blessing, no matter why the turning—even though it be in utter despair.

Since childhood I have been blessed by a complete receptivity of God's friendship. He has companioned me no matter what my road of life. I have met Him through many races and in many churches

He has stood in the place of my parents, whom I lost early, and I have known intimately the beauty of Jesus' use of the word, "Father." My own turning to the study of Truth was a wonderful homecoming, for I had no definite need—only a great desire to have more of Him in my heart through a self-expression that my present study of Truth is enhancing. His goodness has always been there since my earliest recollection. His nearness has been life's most wonderful blessing; His everlasting love a radiant joy. I have not known any true separation from Him, no matter how despairing the problem.

Probably, it is not for me to speak to you who have found Him and known Him as some perfect answer to an urgent need. And yet, here is implied the most important choice of all, for it is only in this undeniable inseparateness that God is truly known and it is only in this relationship that personal fulfillment can be attained. God is indeed the answer to every desire, and again we are at liberty to make our choice. Grant that our prayer be not always one that seeks the fulfillment of a specific lack, but rather let the turning to God be all fulfillment. This is our greatest choice, one wherein we have all liberty. Here is the perfect freedom, the sublime peace, the realization of the perfect being to which we aspire. Here is maturity—here is dominion. Here is rest in its most beautiful activity—here is the supreme beginning, the final answer.

There is a direction given us so that our choice may be the right one. "But rather seek ye the kingdom of God; and all these things shall be added unto you." Even in His most despairing moment, Jesus

had the right of choice—He could have chosen differently, but He chose to abide by the will of God, which is the rightful way. And through the depths, He was taken to the heights, that we might have actually depicted before us, and on record in history, and with an inner knowledge in our heart, proof from God of the full significance of His promise of everlasting good for us.

We, who daily in our studies, through meditation, through prayer in the silence, and through prayer in the actual doing, are learning of a more perfect communion with Him, are taking the first steps in this direction: We are seeking the kingdom of God. And in the seeking will come the perfect answer, for in His kingdom there is only one choice —God.

Only the Heart

Elizabeth Landeweer

Oh, listen with your heart, if you would hear
The secret things God whispers to the soul:
His speech is such it falls not on the ear,
Only the heart can hear His accents toll
A golden bell that fills the void with sound,
A voice that turns all life to melody.
Only the heart's listening core has found
The long-lost chord that sets the spirit free,
And only the heart can ever repeat
The tender, healing love song it has heard,
Can say that silence has a tone as sweet
As a mother's croon, as a father's word.

Give Up—to God!

MARY L. KUPFERLE

IF THERE IS a problem of health, supply, or harmony facing you, dear friend, one you have tried steadfastly and sincerely to solve for some time without success, pray once more as the Master taught, then turn the whole burden over to God. Do this not in an attitude of discouragement and failure and weariness, but in an attitude of willingness to let go, to give up to God.

For many of us, personal pride and human willfulness stand in the way of progress, blocking and impeding the easy acceptance of our heritage of All-Good. This was made startlingly clear to me during a prolonged time of inability to convince another of his spiritual birthright of happiness and peace. One morning, after earnest and humble prayer, a voice suddenly spoke strongly and clearly from within saying, "You have nothing, personally, to do with this! Forget yourself, forget this frustration and effort! Be willing to lean upon the One who giveth the increase, the Father, the One who doeth the work!"

I knew then that my mistake had been dependence on human knowledge instead of on Spirit, on human effort rather than on the "zeal of Jehovah of hosts." This awakening marked the beginning of progress and understanding for all concerned. Many, many times since then this inner advice has been repeated when I have found myself becoming anx-

ious or tense about a negative situation.

In one instance, watching a friend explain the workings of a mechanical device he desired to sell, I noticed, after several minutes, an unexplainable difficulty in starting the motor. Knowing how much the sale meant to my friend, my first thought was one of anxiety, but the advice that had meant so much before returned in different words, "Give up the thought that you have anything, personally, to do with this! Be willing to let God take charge. He will cause the difficulty to be made known, and the motor will start." Suddenly, the two men laughed. They had discovered a simple oversight made in preparing for the running of the machine. Needless to say, the sale was successful.

In another instance, a piece of household furniture was needed, but, at the time, the cost of the item seemed prohibitive. After much searching, after much discussion concerning the problem, I finally realized how great my attention to outer activity, how small to inner guidance! Once more the advice returned, "You have nothing to do with this! The Father has the right article for you, but you must be willing to let Him do the work."

Refusing, thereafter, to worry about the matter the Father would handle in His own wonderful way, I relaxed in willingness and thanksgiving. One day, after shopping for groceries, I was strongly drawn toward an unfamiliar store, one which human reason would have scoffed at entering in the hope of finding the desired article. Yet, it was there that the furniture was found, reduced in price, costing half the amount I had expected to pay.

Coincidence? Luck? No, dear friend, there have been too many cases of just this kind of ease of attainment to credit them to anything less than divine guidance. I could not begin to tell of the hundreds of similar blessings of health, supply, and harmony that have followed my "giving up to God."

In the greatest story ever told, Jesus set the example for all to follow, saying, "I can of myself do nothing," "not as I will, but as thou wilt," and thereby proved the glorious and eternal reward of an humble, willing heart. Some of the Master's most forceful lessons to His followers concern the availability of the kingdom of God to those of meek and lowly heart, the "little children" or "little ones" who symbolize willingness of heart and soul and a readiness of spirit to receive His teachings and promises without doubt or argument.

If your problem now concerns health, let go of resistance to the appearance of ill-health, let go of all personal struggle and give up to God wholly and completely your whole being, your very life. You, humanly, dear one, have nothing to do with the creation and sustenance of this life. This is God's work, God's idea, and He will not fail to fulfill it according to His highest desire of good for you.

If your problem concerns success or attainment, let go of rebellion against obstacles and failure, let go of all personal striving and give up to God wholly and completely your deepest desires, your most heartfelt aspirations. You, humanly, dear one, have little to do with the development and fruition of your fondest dreams. This is God's work, His increase, and He will not fail to fulfill it.

Hourly we have opportunity to put into practice the rewarding spirit of willingness, and daily learning that willingness in small things will help to prevent the disease of willfulness in major situations. Willingness is interpreted to mean being "favorably disposed in mind." So we must, in day-by-day tasks and prayers, be "favorably disposed" in thought and heart toward God. We must let Him give the increase, while we watch and pray, doing all things lovingly and without reluctance.

At one time, faced with a duty that required greater strength and stamina than I felt I possessed, I prayed for understanding concerning the way to follow. A few moments later I switched on the radio to listen to *Unity Viewpoint* and received a spiritual message that gave me the guidance I needed. The narrator spoke of willingness, willingness to do all things lovingly, without grudge or reluctance, willingness to perform all daily work as though it were for the Lord, to magnify the Lord.

As I breathed a silent "Thank You" to the Father for this wisdom, the following statement came quickly and clearly to mind, *"I love to do all the things God gives me to do, and my whole being—spirit, soul, and body—rejoices in Truth."* The task was later performed with ease and success.

So it is, beloved friend, that as we admit our seeming failures and mistakes, become humble and willing as a "little one," we draw nearer in consciousness to the heavenly kingdom, nearer to the realization that God's will for us is one of beauty, joy, wisdom, and love. We begin to understand that in giving up our own personal will, in giving

up to God, our ways are made straight and smooth, our burdens light, our paths joyous.

"Giving up to God" is not an attitude of subjection but of faith and courage. It means to have faith in the Father who "doeth his works" and "giveth the increase." It means having courage to give up personal pride, limited selfish desires and beliefs, for the conviction that the divine will is a supreme design for good, for joyous attainment.

The Father has more happiness and peace and love, greater fulfillment and satisfaction for us, than we can imagine, but we must learn, through humility, meekness, and willingness to accept this treasure. Someone once said, "Man would rather refuse the gifts of God than admit his mistakes." Yes, beloved, we need to pray daily as the Master taught, "forgive us our debts," in order to humble the personal self into quiet acceptance of Truth. The more humble we become, the more Christ power we find within; the more meek we become, the greater the life we discover within; the more ready we become to give up to the divine will, the more perfect the fulfillment of our greatest dreams and desires.

Begin now, dear friend, to know "the God of thy father, and serve him with a perfect heart and with a willing mind." Begin now to give up all insistence upon the attainment of your goal according to your human plan. Give up all to God and rest in the complete ease and peace of willingness. The Father has a way you know not of to show you the wonders of His love, the joys of His perfect plan for you. Relax and rejoice, child of God, for "the zeal of Jehovah of hosts will perform this."

I Will Heal Thee

L. STEVENS HATFIELD

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I have heard thy prayer, I have seen thy tears: behold, I will heal thee.

I will restore health unto thee, and I will heal thee of thy wounds.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

Is any among you suffering? let him pray.

PRAYER IS THE heart of healing. Through prayer we draw near to God. Through prayer we feel God's nearness to us. When we pray, "Thy will be done," we should feel that God's will is being done and that we are being healed, for God's will for all His children is health, wholeness. Never think when you pray that if it is God's will He will heal you and then wonder if it is His will that you should be healed.

Never doubt God. In His sight you are always well. You are always whole, sound, perfect. You are "light of light," health of health, wholeness of wholeness. Your illness, in whatever form it may be manifesting itself at the moment, was in your human consciousness before it was outpictured in your human form.

It is not God's will that you are sick; it is your human will giving orders to your subconscious mind. Reread the story of Job. Through forty-one chapters we are made acquainted with his afflictions, his tortures of mind and body, the negation of his friends

We are informed of his personal losses, his human woes, and then in the 42d verse he comes to himself, and we are told: "Then Job answered and said,

"I know that thou canst do *everything,* and *that* no thought can be withholden from thee. . . . I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I . . . repent in dust and ashes." When Job gave up his human lamenting, when he let go and turned his life over to God, "the LORD blessed the latter end of Job more than his beginning."

If you are sick or afflicted, do not wonder and worry about how your healing is going to be accomplished. You do not worry about how your garden seed is going to grow. You plant it in faith, believing, and leave the growing to God. Plant your seed of health in your mind, rest in God, and wait patiently for it to grow into the reality of health. Do not be anxious. Do not doubt. Know that with God all things are possible. Know that all things are possible to him who believes.

Believe!

Believe in God.

Believe in your health.

Believe in yourself, in your power to accept your healing.

When you turn to God for healing feel that God is turning to you, that as your desire goes forth to Him, His answer comes forth to you.

When the two blind men followed Jesus crying, "Have mercy on us, thou son of David," Jesus met their plea with "Believe ye that I am able to do this?" Their healing, we infer, depended upon their

answer, which was "Yea, Lord." "Then touched he their eyes, saying, According to your faith be it done unto you." In other words, if you believe that God can do it, then He will do it.

Jesus put great stress on faith. When blind Bartimaeus sat by the wayside begging and knew that Jesus was passing by, he cried out to him, "Thou son of David, have mercy on me." Jesus answered him, "What wilt thou that I should do unto thee?" The blind man with complete faith answered, "Rabboni, that I may receive my sight." And Jesus recognizing his so great faith met it with healing. "Go thy way: thy faith hath made thee whole." Then we are told that "Straightway he received his sight and followed him [Jesus] in the way." He expressed his gratitude by keeping his healer in his new-found sight.

Jesus said to His disciples, "Heal the sick." There was seemingly no doubt in Jesus' mind about His disciples being able to do as He did. He did not seem to feel that He was giving them an unusual or hard task. He knew that the mystery we call life proceeded from God and that this life is an active, living force within each one of us, that "in him we live, and move, and have our being."

"Nothing separated from its source, whether it be fruit or vegetable or man, is sound." Then if we are sick we can be sure that we have drawn away from our source of health. We have drawn away from God. It must be apparent to any thinking person that to regain health we must return again to God, the source of it. The question is How can we return? The Bible says, "Draw nigh

to God, and he will draw nigh to you."

How can we draw nigh to God?

"Be ye transformed by the renewing of your mind." Mind is God. Your mind and my mind. We renew our mind by letting go of negative, wrong thinking and taking hold of the positive truth that with God (mind) all things are possible. Then by thinking Godward, by standing face to face with God and acknowledging Him as our health we can expect to be healed.

If now as you read this you are sick or unhappy or in want try analyzing yourself. There are two major things that can upset the peace of your life. Heading the list is fear. Nearly everyone fears something. This may be a conscious fear touching things in your outer life, your family or business or social life, small things or large things that can upset you inwardly as well as outwardly. Sit quietly and ask yourself if this fear is of tremendous importance. Be honest. Face it squarely. Bring it out in the open and take a good look at it. Is it worth upsetting your life over? Few things are. After you have brought it out in the open destroy it by denying its power to upset you. Wipe it out of your mind by substituting for it a thought of God. Take tight hold of the promise "I . . . will heal him . . . and restore comforts unto him."

The second major cause of a sick mind and body is regret. Some sin of commission that is gnawing away at your mind. Some sin of omission that is causing you mental anguish. Both of these sins are concerned with the past. The past is dead. Let it rest in peace. Jesus said, "Come unto me, all ye that

labor and are heavy laden, and I will give you rest."

Do you believe that He meant this when He said it? If you do then why don't you go to Him in thought and let Him have your burden? While your mind is filled with thoughts of Him your burden will dissolve into the nothingness from whence it came.

One thing is important; that is God. Don't put your sins of commission or omission ahead of Him. "I am Jehovah that healeth thee." "Is anything too hard for Jehovah?" Can you say no to this question? Then act on the promise. Drop your burden and accept your healing. Ask yourself:

Do I really want to get well?

Do I believe I can be healed?

Have I faith in the power of God to heal me?

Do I believe God hears me when I pray?

Do I believe God loves me?

Do I love God?

When you can truthfully answer yes to all these questions, then your healing is there waiting for you to accept it.

Step up and get it!

You desire to be well. You believe you can be healed. You dare to accept God's word for it. All right, here it is!

Commit yourself to God. Thank Him and bless Him that He has shown you the way. Listen to His voice. Do what He tells you to do.

"Incline thine ear unto wisdom,
And apply thy heart to understanding."

When we become sick our first thought is to heal the body, to relieve it of pain, forgetting in our

fear that we are a triune being, spirit, soul, and body, and that what affects one affects all. Too readily we dismiss the mind and spirit and concentrate upon the healing of the body as if the body were the whole man.

To the infirm man whom Jesus healed He said, "Sin no more, lest a worse thing befall thee." He linked sin with sickness over and over. His message to the sick was that disease is the result of wrong thought, sin. Healing of the body is of small avail unless at the same time the mind is set right, for unless we change our thoughts, clear our mind of the debris of negativity, we shall continue to produce disease in our body. "Be sure your sin will find you out."

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."

It has been said by a philosopher that nine-tenths of our happiness depends upon health alone. With health everything is a source of pleasure; without it nothing else, whatever it may be, is enjoyable. So it is really with good reason that when two people meet the first thing they do is inquire after each other's health and to express the hope that it is good; for good health is by far the most important element in human happiness.

When Moses asked the Lord who he should say had sent him to the Children of Israel the Lord told him to tell them, "I AM hath sent me unto you." "I am Jehovah." Did you ever check yourself to see how many times a day you made use of the I AM?

"I am Jehovah that brought thee out of Ur of the Chaldees." The I AM always produces that for which it is called. It will work destructively as well as constructively. Suppose in the course of just one ordinary day you say to each person who inquires about your health: "I am not feeling very well. I have a headache, a stomach-ache, a pain in my side. I am afraid I am getting the flu." Do you see how you are calling into expression the negative side of your I AM? Do you see how you are saying the word for ill-health? Every Truth student is cognizant of the fact that words are creative and that what you say for good or ill is brought forth in your life sooner or later. If I continually say, "I am sick," nothing on earth can keep me from being sick for I am declaring it; and "so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Health is the normal condition of all things. You can be healthy if you want to be. If you are determined to have health you will begin now, this minute, to feel healthy, to know that in Spirit you are the epitome of health. Never mind appearances. Look past them, see yourself as you desire to be. Close your eyes and imagine you are looking at yourself in a mirror. See yourself as you want to be, as you are in Christ.

Jesus healed all who were willing to be healed. Are you willing? Then act the part. Give thanks for your healing. Speak the word of health to every part of your body.

"I am the health of God made manifest."

"I am the wholeness of God made manifest."
"I am God's image and likeness."
"I am the perfect son of my perfect Father."
"I AM THAT I AM."

God made the soul before He made the body. The body is that which clothes the soul. God said to Jacob, "I am with thee, and will keep thee . . . I will not leave thee." God is saying to you, "Behold, I am with thee."

Do you believe He is with you? When that pain is gnawing at your vitals can you look past the pain to God? Can you say with Jacob, "Surely Jehovah is in this place; and I knew it not."

Solomon said,

"Commit thy way unto Jehovah . . .
Rest in Jehovah and wait patiently for him."
"The LORD shall help them, and deliver them . . . and save them, because they trust in him."

When you read these promises in your Bible do you read them merely as literature or do you read them as messages from God? When you read, "I will not leave thee," can you hear with your inner ear, feel with your heart that God is speaking to you? Can you for one instant take your mind off your pain and thank God for healing you? Then you are healed!

Take your mind off the thing that is troubling you and center it on God. Say slowly and with deep feeling, "I feel Thy presence, Lord." Say it this way:

"*I* feel Thy presence, Lord."
"I *feel* Thy presence, Lord."
"I feel *Thy* presence, Lord."
"I feel Thy *presence,* Lord."

"I feel Thy presence, *Lord.*"

Build up this feeling of God in you. If you knew that God is in you, you would be so thrilled, so happy that it would be impossible for you to think of anything but Him. Well, He is in you.

He is the life in you.

He is the light in you.

He is the love of life in you.

He is you.

Accept Him. Accept His promises. Believe Him when He says, "Pray unto me, and I will hearken unto you."

"Ye shall seek me, and find me, when ye shall search for me with all your heart."

"Ye shall know the truth, and the truth shall make you free." Free of pain and loneliness and heartache and unhappiness.

"I will restore health unto thee."

"Go in peace, be ye warmed and filled."

GOD IS

Irene Stanley

God is—
A greater love than any heart can fathom,
A constant presence sweet beyond degree,
A gentler voice than ever spoke through stillness,
A brighter light than shines on land or sea,
A perfect peace that passes understanding
And swings the gates of glory wide for me.

Buts

BEVERLY E. FINCH

I do not like, "But yet," it does allay
The good precedence; fie upon "But yet"!

GOD IS LOVE. When we affirm this we are sure of our ground. With verity and sureness, we can affirm: God is Truth, and follow up this statement with the words, God is reality. It has been established that Truth is inevitable, which means that it is incapable of being avoided, evaded, or shunned. As Truth students, we have learned to accept and know the absoluteness of divine law, yet even we "have sought out many inventions," as stated by the preacher in Ecclesiastes. One of these inventions is that little word, *but.* Truth can never be avoided nor evaded by this word. It may shake the foundations of our trust in God's loving care unless we are very careful steadfastly to maintain our faith in His ever-present love and power, constantly infolding us.

Notwithstanding our decree that Truth can never be evaded, we frequently let this one small word of three letters intervene and retard the complete fulfillment of the law. We allow fear to shake our faith in God's protecting care at times when the latter is most needed. Fear is a subtle enemy that benumbs and anesthetizes our feeling of security in God's power to protect us, unless we are constantly on the alert, and especially in the night hours. When we affirm, "I will fear no evil; for

thou art with me," it may be well to add, "through both night and day."

Recently I invited a friend of mine, who is a Truth student, to come to a Unity song service that night, which I knew she would enjoy because I myself had found it uplifting. She drives her own car, and I knew she could easily drive the three miles distance. However, she would have to drive through some downtown traffic to go home after nightfall. She told me she would love to come and would do so, although she was afraid to drive at night. Now I am sure this student had many times affirmed, "I will fear no evil; for thou art with me." But she must have unconsciously weakened her affirmation with some mental reservation or had allowed the report of some recent highway accident to imbed itself in her consciousness. I pointed out to her that having been a Truth student for many years she must surely know that God's protecting presence would be with her and keep her from harm. "Oh yes, I believe in divine protection," she said, "but—" and went no further, leaving me to supply all the possible happenings that were in the back of her own mind. Had she seen fit she could have fortified herself with the words, "I am stronger than my fears."

By this one word, *but,* she was denying and putting a limitation on God's power and His willingness to protect her. All her years of study about divine protection, all the Truth that she had built into her mind was now qualified and diminished by this one small word. She was free to use the Truth she had learned—Truth that she "knew," but she seemed

unable to go all the way and accept that Truth unequivocally when an occasion like the present one gave her a chance to prove it. So, also, do many of us have some particular fear that operates partially to annul our faith, which should be and really is the substance of the protection or the healing we have hoped for. Faith is an invisible substance that continually surrounds us after the "feel" of it has become ingrained in our consciousness.

"Have ye not yet faith?" asked Jesus of His disciples. Until we can meet every challenge to our faith, every invitation to prove what we know, we really "have . . . not yet faith" sufficient to meet each invitation. "My grace is sufficient for thee," Paul was told, and so too is our essential, God-given faith sufficient for us, because it was implanted at our divine conception "in the beginning." Of all the "let-there-be's" that God conceived for His children, we know that the faculty of faith must have been most needed to complete the whole man made in His image. Faith is one of the essentials required in a child of the Eternal.

But of what good is our faith to us if we do not habitually use it on each and every occasion when the need appears? Truly, "He hath no faith that hath not faith to use." And the use of any faculty, of course, strengthens and increases it, while its non-use weakens it in the same manner that a muscle that we never use is weakened.

As Truth students, we all admit the power of words to establish good in our daily life, while at the same time we are liable inadvertently to allow a little preposition like this word *but* to dam the

free flow of the stream of Truth into consciousness—Truth that, if we will only let it work, is capable of working out our salvation for us.

Mrs. B——, whom I have known for some time, is making an honest effort to let God take charge of her life. Recently she said to me, "Yes, I know that God is omnipotent but I have yet to hear of a single case like mine that has been healed." Doubtless there have been many persons bound by this inhibiting thought. Because this particular healing was new to her, she apparently thought that it had been impossible for God to handle a like situation.

In Genesis 18:14, we find the words: "Is anything too hard for Jehovah?" The answer to this question, from each one of us, undoubtedly would be a decisive, "No." And yet if it came to our own particular case, would we qualify our answer with a *but?*

And in Isaiah 43:19, God is recorded as saying: "Behold, I will do a new thing; now shall it spring forth; shall ye not know it?" Here we have a promise of a new thing; the time of fulfillment "now"; the individual "ye" in whom it is to be fulfilled. The stage is set for the new thing to appear; now is the acceptable time, and it is designed for the individual who is ready to recognize it and accept it with a consenting mind. A consenting mind has no *buts* with which to disagree with God's spoken word. Such a mind is in agreement with God's willingness to do a new and unheard of thing and offers no obstructions of doubt, unbelief, or lack of faith.

In the physical, material world of today, we see many man-made things, previously unheard of and

heretofore classed with the impossible, now being materialized before our very eyes and put to use for our convenience and pleasure. How can we question God's power to do a new thing in the way of healing your case or my case? The impossibles are daily becoming actualities. The essential elements for these accomplishments are the consenting mind and a positive faith on the part of some man in his divine idea—be it an invention, a chemical formula, an architectural design, or any one of dozens of other ideas accepted from the one Mind and brought into being. Without these two elements, the new thing would never have come into manifestation.

Jesus said, "There was the true light, *even the light* which lighteth every man, coming into the world," and it is not hard for us to believe that it is the Christ light that has brought into being all the good, useful, beautiful and wonderful creations that we have today.

"His name shall be called, Wonderful," and the Christ in man is wonderful, enabling man to be wonderful too. Therefore, when any one enthusiastically exclaims, "I think you're wonderful!" do not refute or disclaim this praise; rather silently say to yourself, "Of course, the Christ in me is wonderful, for that is His name and nature, and I am His dwelling place. He works through me to bring forth His wonders into visibility."

We are justified in beholding the Christ in one another, and despite all the *buts* conjured up to defeat its presence and power, the Truth is still invitable, unavoidable, demonstrable—in short, reality. To interpose *buts* is to nullify our faith.

Laws to Live By

W. G. MONTGOMERY

IN YOUR STUDY of Truth, you will discover various mental laws, which, when put into practice, will produce peace, prosperity, health, and happiness. And these same laws, when violated or ignored, will lead to mental disorders or physical ailments.

First of these is the law of likeness, which means that you gradually become like the thing you think about most.

This law is well illustrated in Hawthorne's story of "The Great Stone Face." The boy, Ernest, was changed into an exact likeness of the stone face on the mountainside because he had gazed upon it so long and desired so much to become like it. And at last, when Ernest had become an old man, the people of the valley discovered that he had become an exact image of the thing he had thought about so long.

You and I, too, will discover sooner or later that we have become like the things we have occupied our mind with most. What you think upon grows until it becomes a part of you.

Think only of bad times, and your business will be bad. Think only of failing, and you will fail. The mental image you hold will create the reality in your life. Therefore, your thinking of success and prosperity will bring these things to you in your business or profession.

The more you think of health, the better your health will be; the more you think of some ailment, the worse it becomes. All this is in line with the law of likeness: what you keep out of your mind will diminish in your life or disappear altogether; what you give prolonged attention to will possess your life and become a part of your experiences. You become like the things you *constantly* think about.

Second, use of the law of replacement, or the substituting of one thing for another, is the only way you can rid yourself of an evil or negative condition. The mind cannot remain totally blank. The only way you can dismiss a thought completely is to replace it with another.

Jesus illustrates this law in the story of the unclean spirit that goes out of a man. But the man puts nothing in its place. So, the unclean spirit, along with others more wicked than itself, returns and, finding the house unoccupied, takes possession again, and the last state of that man is worse than the first.

Replacement is one of the great laws to live by. The only way to drive out a negative thought is to put a positive one in its place. When thoughts of sickness or failure come to you, do not fight them, but replace them with thoughts of health and success.

Now, this leads us to the third law, the law of nonresistance.

"Resist not him that is evil," said Jesus; and Paul restates this law with the words, "Be not overcome of evil, but overcome evil with good." When you try to destroy one evil with another evil, you end up

with a bigger evil. When you fight a thing it fights back, but when you ignore it, whatever it is, it dies of starvation or neglect.

If you give your attention to something (good or evil), you multiply its power. Antagonize an evil and you advertise it. The best way to advertise a bad book is to try to suppress it. Many a vicious book has become a best seller because some organization put a ban on it.

So it is in your personal life. When faced by a negative condition or an evil habit, do not fight it, but withdraw your attention from it by building its opposite into your consciousness until the evil thought or thing falls away like a crutch that is not needed.

Are you in debt, discouraged, unhappy? If so, to think about it only brings more trouble. Such things can be overcome only by putting in their place thoughts of prosperity, enthusiasm, and peace.

Struggle with your trouble, and it stays with you. Forget it by turning quietly and in confidence to God, and it flies away.

Nonresistance is followed by the fourth law, the law of forgiveness.

Here is a mental law, which, when violated, upsets your entire life. Jesus recognized this law as being written into the very nature of things. When you break this law, it turns back and breaks you. Nobody can hold a grudge against another and remain unhurt.

It is a well-known fact of science that hatred harbored in the heart secretes a poison that undermines the health of both body and mind. You do not

hurt a person by hating him; you hurt only yourself. Forgiveness, then, is not to help him, but for your own sake. No one can ever be healthy or happy or make the most of his own life while holding envy, hatred, or a grudge against someone else.

Nor is it possible to pray effectively until one first forgives all those who may have wronged him. "Forgive us our debts," said Jesus, "as we also have forgiven our debtors." This means that we are forgiven only to the extent that we forgive.

Thus by not observing the law of forgiveness, we tie up our entire life and make spiritual progress impossible.

Following forgiveness, I would put in the fifth place the law of relaxation. Probably no other law of the mind is more important than this one, and none more difficult to observe.

Relaxation is something we all talk about, something we ought to do. And yet in this feverish, frenzied age of high tensions, of hurry, fretting and frustrations, just how can one relax?

First of all, I would say that relaxation cannot be forced. It is more of a mental attitude than physical inaction. One may be perfectly quiet and yet be in the grip of tensions as taut as violin strings. And the more one tries to relax, the less he succeeds.

The less effort you use in trying to relax, the more successful you will be. Your mental effort to observe this law defeats you. Relaxation can come only from your being completely passive in your mind. For be it remembered that relaxation is, first of all, mental. And there can be no relaxing so long as the mind is negative in its thinking.

To be relaxed, the mind must be positive, but also passive to the point that thoughts of God and light and life will flow in with no interruptions, just as light streams into a darkened room.

No attempt should be made to think or to direct the attention to any one thing. Any mental pressure will impede the law, because at the moment the mind becomes active tension takes over, and one's thoughts resume their old habits. And then, one becomes restless instead of restful.

It is only when the mind is relaxed that the life and strength and power of God that are within you begin to flow into your mind, enabling it to mount up with wings as eagles. Always keep in mind that the body relaxes as a result of mental rest.

In your study of Truth, you will discover other mental laws to live by, but let me give you one more, the law of practice. I mention this one because all the others are almost useless unless this one is observed. Nothing worth having in the fine art of living can be achieved without practice.

There is an old saying that practice makes perfect. Although practice alone does not guarantee perfection, it is true that we cannot attain perfection in life unless we do practice the principles that lead toward perfection.

In order to make these laws to live by working principles in our life, we will need to practice the presence of God in all that we do. Take any one of these laws and practice it daily, and soon you will see wonderful results. Then take another, and another, and you will become happier and more successful than you ever dreamed.

On Being Exclusive

JOSEPH G. GREGORY

THERE WAS, and still is considerable controversy as regards the value and interpretation of the Book of Jonah. After telling the story of Jonah, a Sunday-school teacher asked her class of boys if they understood the teaching in the story. "Yes'm," Willie answered promptly. "It teaches that you cannot keep a good man down." Perhaps a person might arrive at such a conclusion!

Jonah was commissioned by Jehovah to preach to the Ninevites. Instead, he fled from his task by boarding a ship bound for Tarshish. A heavy storm arose, and by drawing lots it was discovered that Jonah was the cause of the storm. He was tossed overboard, and a large fish appeared and swallowed him. Three days later he was coughed up onto the shore.

Realizing that he must go on to Nineveh, Jonah made the journey and walked up and down the streets crying, "Yet forty days, and Nineveh shall be overthrown." In reality, he hoped that the Ninevites would not repent and thus be destroyed, for he despised them as a race.

However, they did repent, and according to the Scriptures, God, seeing that they has ceased following their evil ways, did not punish them. This vexed Jonah. He became angry, and the essence of his prayer was: "O God, did I not say that Thou wouldst do this when I was still at home. I knew

it would be useless to preach destruction to the Ninevites. I know that Thou art a gracious, piteous God . . . ready to relent. O Lord, I feel so humiliated that I want to die. . . ."

In His later dealings with Jonah, God spoke to him saying in effect: "Is it right for you to be angry . . .? Are you not sorry for that great city with over one hundred and twenty thousand people who know not their right hand from their left?"

The story ends at this point, and we have no way of learning whether or not Jonah overcame his bitterness.

There are two methods of interpreting the book. The first is to interpret it literally as a historical record of events. By doing so, one finds that it recounts extraordinary instances, which we call miracles:

—the sudden storm.

—the discovery by lot that Jonah was the offender.

—Jonah's survival.

And these are points that may place a great strain on the reader's credulity. He must decide for himself whether his faith is strong enough to accept them.

From a literal standpoint, then, a person may conclude that at that particular time God intervened in the affairs of men in a peculiar manner that He has abandoned in our own day.

The alternative to the literal interpretation of the Book of Jonah is to consider it as an allegory. The incidents may have happened, but they are not as significant as the teaching to be derived from

them. According to this view, Jonah represents a certain attitude of mind toward life: the attitude of the Jewish nation of that day toward other peoples; whereas, the Ninevites represent a conflicting attitude.

Jonah is depicted as a real character, and we may be apt to find little in him to admire. We may linger in our thinking on his feeling of superiority. Jonah and his lament may loom larger in our thoughts than Jonah and the big fish!

However, when we consider Jonah's character more carefully, we find that he possessed qualities that make greatness. His strong individualism indicated that he had a willful mind. He was spiritually sensitive to the presence and will of God. He had the courage to confess his belief in God to the sailors and board the ship. He possessed extraordinary powers of persuasive speech to bring about a change in the life of a whole city. He must have been a very impressive person.

But Jonah's devastating weakness was his feeling of self-importance, which made him unsympathetic and arrogant toward those who were not of the same mind and class as himself. He was a big man made small by his sense of exclusiveness. He considered himself better than the Ninevites, and this is a spiritually unhealthy attitude for anyone to adopt toward his fellow men. Jonah resented the fact that God was concerned about the Ninevites. He could not bear to think that they could be his equals in the kingdom of God. Some of us are possessed at times with a similar thought. We want to impress people with the importance of our station

or our possessions. Remember, that was the attitude of the Pharisee when he said, "God, I thank thee, that I am not as the rest of men . . . or even as this publican."

This state of mind was quite evident in the case of a woman who handed a tract to a man on the street corner and asked him coldly, "Are you saved?"

"What do you mean?" said the man.

"If you are not saved you will be eternally punished," she replied, "but I haven't the time to talk to you about it. Here, take this tract. My work as a Christian is to pass them out, that's all."

How different from this attitude was the spirit of a great personage, who on seeing a wretched man on his way to prison, made the remark, "There but for the grace of God go I."

The story is told of a woman who, by her bearing and dress, could be distinguished as belonging to the new rich. One day she entered a streetcar and haughtily seated herself beside an elderly Italian. To attract attention she said in a loud voice to the conductor, "Let me off at my husband's bank."

Not to be outdone, the elderly man shouted, "Let-a me off at my peanut-a stand!"

We need to guard ourself against thinking that we are superior to others who may appear to be of very little or no consequence in our community. Jesus never held Himself aloof from anyone. He went about doing good and understanding people and their problems. He took into account the adverse circumstances, sociological, psychological, as well as physical, that tended to force certain people to become outcasts and sinners. Therefore, He

showed mercy and compassion toward those who were considered wayward by others. Jesus was not concerned about cultivating a reputation among shallow religious and social elite. To Him all men were made in the image of God, and He could see the good in them. Paul points to Him as our Great Exemplar in his letter to the Philippians:

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, he humbled himself." In the light of these words we may think of our own life and ask ourself whether we have let the mind that was in Jesus rule our actions and thoughts as Christians.

A little over a half-century ago the Reverend Charles Sheldon wrote an interesting book entitled "In His Steps." It was written a chapter at a time and presented by the author to his Sunday-evening congregations. It became one of the most popular books of all time, and more than twenty-two million copies of the book have been sold.

The story begins with the minister of First Church in the town of Raymond preparing his sermon. A tramp knocks on his door, looking for work. The Reverend Maxwell exchanges a few words with him, and the tramp goes on his way. The following Sunday the minister preaches on the text: "For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps."

It was an inspiring service. The choir sang:

"Jesus, I my cross have taken
All to leave and follow Thee."

Before the sermon the soloist sang:

"Where He leads me I will follow,
I'll go with Him, with Him, all the way."

Those in attendance later said that they had never heard such singing before, even in First Church. The sermon was interesting and it pleased the congregation. They were proud of their pastor, and he felt elated to think that his church had a membership composed of the leading people, representative of the wealth, society, and intelligence, of Raymond.

Suddenly something happened that interrupted the service. The Reverend Maxwell had concluded his sermon, after which the quartet arose to sing the closing number:

"All for Jesus, all for Jesus,
All my being's ransomed powers."

The minister was about to give the benediction when the congregation was startled by the sound of a man's voice coming from the back of the church. Before anyone realized what was happening a raggedly dressed man made his way to the open space before the pulpit and turned to face the people. He was unshaved, his hair was disheveled. He held an old faded hat in his hand. It was the tramp who had been at the parsonage door.

"I have been wondering . . . if it would be just the thing to say a word at the close of this service," he said huskily. He was so meek and mild about it that no one could utter a word. "I'm not drunk and

I'm not crazy," he continued. "I'm perfectly harmless, but if I die, as there is every likelihood I shall in a few days, I want the satisfaction of thinking that I said my say in a place like this, and before this sort of a crowd."

No one made a move to stop the stranger, and as he spoke the minister's face as well as the faces of the others grew pale and disturbed. The man told them that he had lost his job ten months before and had been looking for work as a printer ever since. The invention of the linotype had thrown him out of work. He did not condemn the invention, but he wondered if there was not something wrong with an economic system that permitted men to starve. He reminded his listeners that their pastor had said that in following in the steps of Jesus it was necessary to be obedient, faithful, loving, and to imitate His spirit toward others. However, he was puzzled by the attitude of many modern Christians. He had received very little sympathy from them during the past few days. He wondered what they meant when they sang the hymn "I'll go with Him, with Him, all the way." Were they in any way making sacrifices in trying to assist the unfortunate and the downtrodden as he understood Jesus did?

He continued speaking until suddenly he fell to the floor. The people quickly arose and crowded the aisles. A physician hurried to his side, examined the man, and said that he was still alive but in a critical condition. The man was taken to the parsonage, and a few days later he died.

The following Sunday the Reverend Maxwell preached on the same text. At the close of the ser-

mon he said, "What I am going to propose now is something that should not appear unusual or at all impossible." Then he challenged his congregation to pledge themselves for a period of one year to do what Jesus would do in meeting any particular situation. He received an encouraging response, and the story continues with what happened in individual cases, which caused quite a sensation in the town of Raymond.

First Church might well be representative of many of our churches or centers. What do we really mean when we sing the words:

"O Master, let me walk with Thee."

or

"Open my eyes, that I may see
Glimpses of Truth Thou hast for me."

By thinking of Jesus' teachings and His life we can become more like Him. We lose any inclination that we may have to be overbearing or supercilious. In humility of spirit, we learn that all men are the children of our heavenly Father and have equal standing in His sight.

Paul had difficulty with the Corinthians as regards their unkind attitude toward those who differed from them. They boasted about their outstanding orators, prophets, and teachers, but Paul pointed out to them that all their talents and attainments were worthless in the eyes of God unless they possessed a charitable spirit. "Love envieth not," he said, "love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth."

Jonah was chagrined when he realized that his position was not superior after all. In Old Testament times, he typified the exclusive Hebrews who did not want to associate with the Gentiles in worshiping Jehovah. Today Jonah typifies those who are intrusted with the spiritual power necessary to raise the lives of all people to a higher level.

As the Ninevites looked to Jonah to show them how they might live on a higher plane, the present-day world is looking to Christ-filled men and women to point the way to a more abundant and satisfying life, to that peace of mind which is found only in fellowship with God.

Meditation: Spirit of love that pervades all things, help me to rid my thoughts of narrow self-righteousness, which may exclude my fellow men from the more abundant life in Christ. May the wideness of Thy mercy and love be manifested in my actions.

EDITOR'S NOTE: Unity School cannot supply copies of the book "In His Steps." It may be found in many public libraries and book stores and it may be obtained from the publisher, The John C. Winston Company, Philadelphia, Pennsylvania.

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I abide in the light, and there is no occasion for stumbling in me.

Prosperity: I am free from all financial fear. My affairs are in the keeping of the Holy Spirit, and prosperity meets me on every hand.

Healing: I willingly and gladly give up the limitations of personality and enter into the unbounded health and perfection of the Holy Spirit.

INSTRUCTIONS—Scientific prayer leads to real soul culture.

Adverse states of mind constitute error thoughts that are sustained by a false ego.

The remedy for all error is to go into the silence daily and take up the Illumination, the Prosperity, and the Healing Thought separately. Hold each one steadily in the mind until the resurrecting Christ radiance lights your consciousness.

Be faithful to the silence hour. Follow instructions, and at the end of the month these prayers will have become so much a part of your soul that they will continue to work for your good always.

In the study and application of the Christian life we all have times when we are spiritually uplifted. Realizations of Truth raise the consciousness to a marked degree of spiritual enthusiasm, and darkness disappears—we see through the eyes of Spirit and we see clearly.

What is your attitude toward these times when you feel the mighty uplift of Spirit? Do you give them their due importance; or when you again come down into the valley, do you groan and question and wonder why you do not abide in your exaltation, why there seems a falling away of the mind from it?

Here you must be wise and understand the relation of the higher principles of man and their action in the redemption also of soul and body. When you again come down into the valley, set the divine law into action so that all the vital forces of being flow harmoniously and the aura glows about you as a beautiful white light protecting you from all discord without and purifying you continually from within.

No external condition or circumstance can hold the man in bondage when he makes mind contact with God.

When, through scientific prayer, spiritual illumination penetrates that seeming error, the problem is never just the same again. Persistency in prayer wins out.

Realize and meditate daily on this prayer for the month:

I abide in the light, and there is no occasion for stumbling in me.

What Unity terms prosperity is not really based upon worldly wealth. Prosperity under the divine law is the attainment of that consciousness where the inflow and the outflow of substance are equal.

Give God the glory for every victory. Lay hold in your mind of the one omnipresent Mind by quietly realizing that they are blending and unifying; "I in them, and thou in me." When your mind makes contact with the Father-Mind you have a feeling that you are being filled with an invisible substance that is charging you as an electric current charges a battery.

The law of God as our resource is exact, and those who would demonstrate the law constantly must be educated in the mental and spiritual processes. The more you practice the presence of God as spiritual substance the more powerfully you feel it, until it becomes such a tangible reality to you that your inner consciousness makes union with your outer thought almost the instant you call upon it.

When you begin to feel the presence of this spiritual substance, as you surely will if you persist in seeking it, give thanks for whatever you desire.

You will find that to ask in the name of Jesus Christ strengthens immensely your consciousness of the God substance, which is so necessary to the demonstration.

In this new light, pray daily during the month:

I am free from all financial fear. My affairs are in the keeping of the Holy Spirit, and prosperity meets me on every hand.

Personality is a veil or mask worn by man that conceals the real man, the spiritual I AM. Jesus shattered the mask and revealed Christ, the true image of God.

As you, through prayer and meditation, rend the veil of mortal darkness, you come more and more into the light of Spirit. Your true Christ self emerges and personality decreases. Then you discover that the Christ mind is free to enter soul and body as a quickening Spirit that awakens the whole consciousness to the knowledge of God.

When the body-idea is grounded and rooted in the Christ mind the body itself is filled with a perpetual life flow that casts out all waste and heals all diseases. As you realize that there is but one body-idea and that the condition of the body expresses the character of your thought, you have the key to bodily perfection and immortality in the flesh.

Conservation of thought stuff is essential to right thinking. Right thinking is using the mind to bring about right ends idealized by the thinker. All the elements necessary to the restoration of health exist in the higher dimensions of the mind. Through concentration and conservation of thought force you regain the consciousness of health in your mind, and health then manifests in the body.

Concentrate and meditate daily for one month on this prayer:

I willingly and gladly give up the limitations of personality and enter into the unbounded health and perfection of the Holy Spirit.

False Gods

STANLEY G. JACOBS

THE HOLY SCRIPTURES are filled with admonition concerning the worship of false gods in place of the true and living God. Under the Mosaic covenant God's word was "Thou shalt have no other gods before me." When Jesus was asked which is the great commandment in the law He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Christians everywhere by the very fact that they bear the name Christian profess their love for God. But how wholehearted is this love? God tells us that we must have no other gods before Him, no other allegiances in the place of this foremost and supreme allegiance; and that we must love Him with our whole being; not merely a part of it, but all. How many of us can honestly say that we are keeping the supreme commandment?

It is good for the sake of our spiritual ongoing to take inventory of our individual life at regular intervals; that we become not lethargic or lukewarm in our devotion to God and His kingdom of righteousness. Very few of us would want to believe, or admit, the possibility of "false gods" in our life; yet we will find that paganism is not confined to the so-called heathen people of the world. Much of it exists in the realm of Christendom and practically every professing Christian has one or more false god in his life. Most of us would be astonished to

learn of the images and idols to which we cling in blind devotion, for we are usually not consciously aware of their existence. The fact that we are secretly beguiled by them is all the more reason for spiritual inventory and for the forsaking of all that hinders our true love and allegiance to our heavenly Father.

The more we unfold spiritually, the more subtle are the influences that come between us and God. Satan assumes the appearance of an angel of light, and would deceive the very elect. And he does unless we are constantly on guard, constantly single-hearted and single-purposed toward God and His righteousness. No individual who wholeheartedly loves God, with all the heart, all the soul, and all the mind, can ever be deceived. Deception is impossible when we have no "lesser allegiances" in our life.

When we do not have a wholehearted love of God and Truth, our love for anything less bears in itself the element of deception. Through the disillusionment that always results from such false love, we come to have the spirit of discernment and the understanding that the supreme love and allegiance of our life rightly belongs to our Creator. All the good that we can enjoy in creation comes from Him; without Him it could not even be. He never leads into temptation, deception, or evil of any description. His eyes are too pure even to behold such erroneous concepts. Our deceptions, temptations, troubles, and sorrows, are self-made. Since nothing can separate us from the love of God, we find that when we recognize the foolishness and

falsity of our distorted viewpoints, we become more consciously aware of God, of His Truth, His life, and His love.

There is no need to go through sorrow and tribulation in our Christian walk. God has provided an easier and better way than this. He has provided the victorious way of Christ. Jesus said, "My yoke is easy, and my burden is light." As we obey His commandments we please Him, and He leads us in the pleasing or the pleasant way of life. Jesus won victory over sin, sickness, and death. Yet many who profess His name take an actual pride in bearing afflictions, believing them to be the will of God, and that somehow they glorify Him. But the only thing that glorifies God is the divine nature, the life, light, love, and righteousness that Christ is, and which we become as we obey the supreme commandment and banish all false gods from our life.

The only thing that can truly glorify God in earth as in heaven is perfect expression of His perfect being. We are created in His image and likeness in order that we may glorify Him. As we realize this, we can readily see that no false concept, false love, or false god, can glorify the One, who is all Truth. The sooner we discard false gods, the sooner we shall find the true answer to our every heart's desire and find ourself abiding in the eternal kingdom of righteousness, peace, and joy.

Since false gods are so subtle, so crafty and beguiling, how can we determine their existence in our life? There is one rule, that to know and to heed will set us free: Anything or anyone that stands between us and God, that demands our love and

attention to the extent that we cling to it and believe that we are dependent on it, is a false god. In fact, attachment to any false belief makes it a false god. How many of us as Christians have no false belief whatever?

We must come to the understanding that we are dependent solely on the Creator, for without Him there could be no creation. But as His creation is for the purpose of His perfect expression, we can rightly enjoy and rightly use and truly appreciate the blessing and benefits that He provides. It is only when we have a perverted viewpoint of creation that we harbor false gods. As we recognize that the Creator and His creation are one, there is no place in our thinking for divided concepts. False beliefs are the result of seeing God and our world as two separate realms and putting more faith in the realm of the creature than in the realm of the Creator. When we desire the loaves and fishes more than we do the Christ Truth, we are worshiping forms and symbols that are fleeting and pass away. But as we recognize the Christ Truth, without which we can have no true appreciation or enjoyment of anything in life, we are beholding God expressing in earth as in heaven.

To allow anything in the world to become more important to us than spiritual understanding or spiritual reality is to have but a partial concept of life. We see according to our degree of spiritual understanding. But if we also see the appearance of lack, our vision is double; we behold both good and evil.

As we recognize the need of beholding the whole Truth (or the Holy Spirit), we realize why we are

commanded to love God with all the heart, all the mind, and all the soul. For where love is incomplete, there is the appearance of lack. Such lack is a suppositional opposite of God. Therefore, it is a realm of deception, of illusion, like unto a dream of the night, and therein abide the false gods, the false concepts and thralldoms that exist on the mortal plane of consciousness. As we turn to the light of Christ within for protection and guidance, we are led step by step out of this realm of deceptive facts into the realm of spiritual Truth.

A man's life does not consist of things that he possesses. Life consists of the Truth of God. The universal Holy Spirit of Christ is this Truth made manifest. To possess false gods is to be denied the fullness of life abundant, which is found only in the one God who is the one Truth.

Therefore let each individual take spiritual inventory of his own life to determine his attitude toward all other persons, all situations, and all things. Is any one or more of them a hindrance to his worship of God in Truth? If so, they are false gods. They are possessions to which he has no divine right. We have the right to whatever enables us to have no other gods before our Heavenly Father and which inspires our love of Him with all the heart, all the mind, and all the soul. As we thus love Him with all that we are we receive in return all that He is.

I will fear no evil, for thou art with me.—PSALMS

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 2, 1951

UNITY SUBJECT—*The Bond of Union.*

INTERNATIONAL SUBJECT—*One World of Many Peoples.*—John 4:4-14; Acts 10:25-28; Col. 3:11.

4. And he must needs pass through Samaria.

5. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:

6. And Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water?

12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

25. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him.

26. But Peter raised him up, saying, Stand up; I myself also am a man.

27. And as he talked with him, he went in, and findeth many come together:

28. And he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God showed that I should not call any man common or unclean:

11. Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

GOLDEN TEXT—*God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*—Acts 10:34, 35.

SILENT PRAYER—*In the Spirit of the Christ, I love others as myself.*

As long as separation and diversity are mistakenly recognized as the right condition of society, strife and contention will remain in the world, and universal peace is impossible. We admit to racial oneness, but we have not yet developed mental, moral, or ethical oneness—the qualities that make

for unity of spirit. Lacking these, mankind remains divided by diverse ideologies. As a result, nations have wars, conquests of territory, races to rearm for national security. The only real "security" the nations can know comes with the recognition of mutual interests. The only state of mind that leads to acceptance of such mutual interests is the Christ mind. When the nations officially and actually recognize and profess that "Christ is all, and in all," then shall we have world peace.

When the Spirit of the Christ actuates a person, it moves him to treat others as himself. "Jews have no dealings with Samaritans," yet Jesus spoke naturally to the woman of Samaria, asking of her a drink of water. Water is of the greatest importance to the physical life of man. Since the substance of the body is almost wholly fluid and since the body is permeated with life, the term "living water" seems most applicable. In a deeper sense living water is the inspiration of the Christ, springing up in the mind as an artesian well springs out of the ground.

The Samaritan woman represents the psychic or soul nature, in which Truth and error are intermingled. Samaria ("watch mountain") represents a mixed state of consciousness, part worldly and part religious. The majority of men and women everywhere are Samaritans in the respect that their souls are repositories of both good and evil. The whole-souled person is rare. Yet to become whole-souled in Christ is a necessity if the world is to be of one mind and one spirit and to know peace.

There were whole-souled people in Samaria and in Caesarea. Cornelius the centurion was a devout

man, God-fearing, charitable, a believer in prayer. Every centurion mentioned in the New Testament was God-fearing, upright, straightforward. Goodness should be recognized and accepted at full value whenever it is found. The fact that a person belongs to a different nationality from our own should not set him apart as being strange and unknowable to us. In the Christ consciousness, citizens of every nation on earth meet on common ground and radiate good will for one another. Superiority and inferiority are words without meaning to those of one mind. There is no superior race. "Follow me," Jesus told His hearers; and further, "I honor my Father" and "I seek not mine own glory." "If I do not the works of my Father, believe me not. But if I do . . . believe the works." Our confessions of faith are without validity unless we follow them with action. If our actions are in harmony with the Christ mind and life, we are true followers of the Christ, inspired by His Spirit. "God showed me that I should not call any man common or unclean."

In the present divided state of the world the various nations undertake to protect their sovereignty by armed might. To do so, the nations require their youth to serve in operations that hold possible death for them. Jesus said, "What shall a man give in exchange for his life?" It is time this question received a convincing reply. He should give himself, his best thought and effort toward bringing about a world-wide realization of the mental, ethical, and spiritual unity of the race, to the end that human life may no longer be sacrificed to the supposed needs or exigencies of the state. World brotherhood will come only

as men give themselves to the realization of this long-overdue ideal.

QUESTIONS

1. What qualities that make for unity of Spirit do we need to develop?
2. How will real security come to the nations?
3. How does the Spirit of the Christ move a person to treat others?
4. What does the term "living water" mean?
5. What does the Samaritan woman represent?
6. What should each one of us give in exchange for our life?

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Lesson 11, September 9, 1951

UNITY SUBJECT—*The Fellowship of Kindred Minds.*

INTERNATIONAL SUBJECT—*Fellowship in the Church.*—Phil. 1:27—2:11.

27. Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel;

28. And in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God;

29. Because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf:

30. Having the same conflict which ye saw in me, and now hear to be in me.

1. If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions,

2. Make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind;

3. *Doing* nothing through faction or through vain-

glory, but in lowliness of mind each counting other better than himself;

4. Not looking each of you to his own things, but each of you also to the things of others.

5. Have this mind in you, which was also in Christ Jesus:

6. Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,

7. But emptied himself, taking the form of a servant, being made in the likeness of men;

8. And being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross.

9. Wherefore also God highly exalted him, and gave unto him the name which is above every name;

10. That in the name of Jesus every knee should bow of *things* in heaven and *things* on earth and *things* under the earth,

11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

GOLDEN TEXT—*Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.*—I John 3:16.

SILENT PRAYER—*I give my life to the service of Truth.*

The text of this lesson opens with an exhortation to unity of mind and spirit in furtherance of "the faith of the gospel": "That ye stand fast in one spirit, with one mind striving for the faith of the gospel." All power resides in faith, but to make faith effectual it must be exercised. The larger the number who unite in expressing faith in the Christ the greater the power generated and the surer the outcome. The faith of Jesus amounted to utter certainty. Instead of asking God to raise Lazarus from

the dead He gave thanks that His prayer was already heard and commanded Lazarus to come forth. In another instance, He questioned whether such faith as His was to be found on earth. Certainly no one else has done such works as Jesus was able to do through the exercise of undivided faith in the power and love of Divine Mind. But such works can be done and will be done when His followers go all the way in expressing Truth faithfully.

Undivided faith requires fearlessness in the face of negation and apparent evil. If we allow ourselves to be terrified by our adversaries, to that extent do we lose our faith in the power of God to bring about good sufficient to nullify evil. If we are brought face to face with evil, we do not succumb, yield to it, or grant it power over us. We face it as a test by which we are privileged to express our faith in the overcoming power of God. We know that tests come to all and that without them we could not be sure of the strength of our faith. Tested and found unshakable, it is a strong support in the working out of spiritual values in our daily problems.

The joining of our forces in spiritual living insures success. To this end the proper frame of mind is most important. "Consolation of love . . . fellowship of the Spirit . . . tender mercies and compassions" felt and expressed by all participants in an international conference on world affairs would, despite conflicting claims, go far toward securing the accord that has been lacking thus far. If the members were of like mind, "having the same love" of Truth and a determination to work through it and bring it into full expression, the conference could

not fail to show the impact of constructive forces at work. The world has reached an impasse through the dominance of materialistic philosophy and it can be saved only by the faith of the Christ expressed in prayer and in our daily living. Strife and vainglory defeat the objective of any peace conference. Humility and a genuine desire to work out a plan that will allow all nations to benefit equally is the better way.

With the world made smaller by the facilities of intercommunication, it is no longer enough to think of individual betterment. We must think in terms of the race, the peace of the whole world. Unless mankind learns to live and work together on a world-wide scale, the planet would be better uninhabited. Man alone endangers the future of the race. He does so by expressing selfishness and strife on a national and international scale, by trying, in the name of patriotism, to secure unequal advantages for his own nation. If each nation would count "other better than himself," such a state of affairs would cease overnight. The earth is a fit place for the peace of God to be made manifest and for heaven to be demonstrated as a practical thing. Working together, men can bring this to pass. Lacking the necessary accord and selflessness, they can destroy life on the planet or make of the earth an unprecedented hell. The responsibility rests with man to create what he will from the raw material supplied by the Creator and left to the pliability of man's hands.

QUESTIONS

1. How is faith made effectual?
2. Do tests of faith, successfully met, accrue in spir-

itual values to the overcomer?
3. How would the Christ faith benefit world peace conferences?
4. How can selfish patriotism be offset?
5. How can the earth be made a heavenly kingdom or the opposite?

Lesson 12, September 16, 1951

UNITY SUBJECT—*Co-operation in Faith.*

INTERNATIONAL SUBJECT—*Good Will among Churches.*—Acts 11:27-30; 15:1, 2, 22, 23, 28-31; II Cor. 9:1-5.

27. Now in these days there came down prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa:

30. Which also they did, sending it to the elders by the hand of Barnabas and Saul.

1. And certain men came down from Judæa and taught the brethren, *saying,* Except ye be circumcised after the custom of Moses, ye cannot be saved.

2. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

22. Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely,* Judas called Barsabbas, and Silas, chief men among the brethren;

23. And they wrote *thus* by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

28. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30. So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle.

31. And when they had read it, they rejoiced for the consolation.

1. For as touching the ministering to the saints, it is superfluous for me to write to you:

2. For I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them.

3. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that even as I said, ye may be prepared:

4. Lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.

5. I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion.

SILENT PRAYER—*I work with all who are bringing good into manifestation.*

GOLDEN TEXT—*He that is not against you is for you.*—Luke 9:50.

At the beginning of the Christian era, sectari

differences were nonexistent. The first Christians were converted Jews, and the conversion of Gentiles introduced the first variance from the normal background of faith in God as a prerequisite to faith in His Son, Jesus Christ. This difference, unimportant as it seems to us today, was an active ground of controversy in the first century, when the Jewish Christians insisted that the Gentiles observe certain Jewish rites before graduating into Christianity.

Inbred religious convictions take deeper root in the consciousness than almost anything else that touches our life. Some persons have to work long and hard to gain their freedom from the bondage of custom and tradition. Today faith in God is under attack by the organized powers of atheism and communism. Catholics, Protestants, and Jews are uniting more and more to protect their belief in God from the inroads of materialism and infidelity. All who believe in God can co-operate, and doctrinal points of difference are of secondary importance, if any. The chief thing is to keep God before the inner vision, where each one can worship according to the dictates of his conscience, reason, and understanding.

The prophesier tells where and when the various forces of the world are likely to clash and indicates the evident outcome. In this sense, prophecy may look to evil or to good. With Agabus it involved only evil. The famine that he foretold came to pass. Prophecy today is largely of the negative nature, revolving mainly around fear of the atomic bomb in some future war. Our defense against such fears must be a change of consciousness and of thought.

We must stabilize our faith in God and rest in the assurance of divine love and power, so that we can be safe and can help make the world a safe place in which to live. No greater problem confronts us today as a nation or as a world.

To this end we need to redefine our allegiances, to decide whether we shall be bound by old customs and traditions or shall be free to go forward without restraint under the leadership of the Christ. We need to reappraise the essentials of our faith and to hold fast to them both as individuals and as members of society.

The conviction that a person's own religious views are the only true ones and that they must be held to at all cost and even imposed upon others may afflict an entire nation. The remedy for bigotry is greater understanding and enlightenment, greater selflessness, more complete emotional control. How these are to be developed is the concern of all peace-loving peoples who believe in prayer and who practice their faith in the solving of problems that are beyond the power of their own wisdom.

QUESTIONS

1. Why does religious conviction take such fast hold on the heart and soul in view of the fact that the firm belief of one age may become a superstition in a later age?
2. Are atheism and communism serving to unite all believers in God without regard to sectarian or other differences?
3. What is the chief thing in faith in God?
4. Can we fortify ourself against the habit of negative prophesying? If so, how?
5. What remedy cures bigotry in an individual or a nation?

6. Has each person a duty to himself and to society in the solving of world problems? If so, what is it?

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Lesson 13, September 23, 1951

UNITY SUBJECT—*One God, One Humanity.*

INTERNATIONAL SUBJECT—*World Citizens.*—Isa. 65:17-25; Acts 17:24-28.

GOLDEN TEXT—*Have we not all one father? hath not one God created us?*—Mal. 2:10.

17. For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind.

18. But ye be glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.

19. And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying.

20. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.

21. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands.

23. They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them.

24. And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.

25. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the

serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah.

24. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26. And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;

27. That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28. For in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

SILENT PRAYER—*"God is Spirit," and to live at peace in the world we express His Spirit in our relations with one another.*

The world that the prophet Isaiah envisioned was one in which universal peace was permanently established. In his vision prevailed joy, long life, health, prosperity, and the opportunity to work out and bring into full expression the ideals of both the individual and the group. This vision has not yet become a reality, but the power to make it so resides in man and awaits his concerted efforts toward this end.

The God that Paul attempted to reveal to the Athenians is the Spirit of life that animates all living. The city of Athens was the center of learning of the ancient world. The Stoics and Epicureans mentioned in the verses preceding today's text repr

sented the two chief schools of philosophy among the Greeks, and both schools had been in existence for hundreds of years when Paul was led by their disciples to the court of the Areopagus and asked to explain his views.

When Paul, the Hebrew scholar and Christian apostle, stood on Mars' Hill and delivered his sermon on the nature of God, he stood among his peers as far as culture and learning were concerned. Paul's view of life was spiritual, while that of the Greeks was intellectual. The depth of Paul's conviction is proved by his fearless expression of belief in the resurrection of Jesus on that occasion, while few of the Greeks took Paul's words seriously. There are men and women today as well as nations that deny the possibility of the Resurrection.

Paul's spirit was stirred in Athens by the evidences of idolatry that he saw on every side, and he made it clear that the "UNKNOWN GOD" to whom the Greeks had erected an altar was the God of all men, in fact their very life. No class distinction can separate members of the human family once universal brotherhood is accepted.

The unifying Spirit that makes one family of all the nations of the earth is also a directive intelligence. Today the peoples of the world are trying to realize this oneness of interest, to put intelligence into international relations. They made a beginning with the League of Nations and took a step forward with the United Nations. They will go farther as they recognize the spirit of love and deny self-interest, greed, fear, and suspicion. The history of nations —even the settlement of their boundaries—must

be determined not by war and treaties, but through God. It is He who has "determined *their* appointed seasons, and the bounds of their habitation."

Since the nations are all of one blood, they can become of one mind and soul. This unifying of the inner nature with that of the outer will be the work of men themselves and not the result of slow, painful evolution of the species. Thousands of years ago Isaiah had a vision of racial unity in all its phases. If this realization depended only on the passage of time, independent of men's efforts, oneness of mind and soul would be an accomplished fact now. Paul's statement of the purpose and destiny of the nations, "That they should seek God, if haply they might feel after him and find him," records the divine purpose for the race: namely, achieved unity of mind and heart—and peace. This purpose will not be reached through the intellect. It will come through the emotions and the will. We must feel after peace and unity and enter into the interests and aspirations of others.

QUESTIONS

1. How can the vision of Isaiah be made an actuality?
2. How are the spiritual and the intellectual views of life represented in the text of this lesson?
3. Did Paul's sermon on this occasion imply universal brotherhood?
4. Is the unifying Spirit a directive intelligence? If so, what way is this truth being exemplified in the world today?
5. How can the nations become of one mind and soul, as they are already of one blood?
6. What is the divine purpose for the race? How can it be realized?

UNITY SUBJECT—*Giving What We Have Received.*

INTERNATIONAL SUBJECT—*Into All the World.*
—Rom. 15:14-29.

14. And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another.

15. But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God,

16. That I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.

17. I have therefore my glorying in Christ Jesus in things pertaining to God.

18. For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed,

19. In the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;

20. Yea, making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation;

21. But, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

22. Wherefore also I was hindered these many times from coming to you:

23. But now, having no more any place in these regions, and having these many years a longing to come unto you,

24. Whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied

with your company)

25. But now, *I say,* I go unto Jerusalem, ministering unto the saints.

26. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.

27. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things.

28. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.

29. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

GOLDEN TEXT—*I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.*—Rom. 1:16.

SILENT PRAYER—*By sharing with others the Truth that I understand, I increase my understanding.*

An article by a contemporary writer contains the following comment: "The Spirit must not only be received. It must be given room to work. It must have right of way in our lives." Whatever has the right of way goes ahead. There is about it nothing static or useless. So, in life everything moves and everything changes.

The mind receives a new idea or impression, and we meditate on it in order to make it our own. But it is not our own to keep entirely to ourself. If we undertake to work alone, the idea grows dim in our mind, and we may forget it altogether. It is in the sharing of our thoughts and ideas with others that

they grow clearer to us. Sometimes merely telling someone else about them gives us new and unexpected insight, as though the unspoken thought of the listener had silently communicated itself to us. Perhaps this is what actually happens when we talk to a sympathetic person, or it may be that by putting our thoughts into concrete words we give palpable body to what was nebulous and half-subconscious in our mind before. "It is not good that the man should be alone." Monologue, while ruminative, is not clarifying.

If we have a burning conviction of Truth, we have no peace until we impart it to someone else. We may do so by the written or spoken word or by the influence of our example. Before we can go "into all the world" with power to do good rather than evil, our thought as well as our manner of expressing it must be constructive. We cannot expect by rattling the sword to convert the world or any part of it to peaceable intentions or to feelings of mutual regard. Mutual distrust results from a threat of force.

The fact that the world has known strife and dissension since the advent of mankind is no reason for accepting such a state as normal or inevitable. This norm can be changed. It is for those who are "full of goodness, filled with all knowledge, able also to admonish one another" to reshape the world in the mold of permanent accord, peace, and security. It is for students and teachers to point out the lessons of history, to draw conclusions from the decline and fall of nations and civilizations of the past, and to indicate what awaits the civilization

of the present if parallel policies are adopted and followed by the leaders. It is for the spiritually alert to formulate a policy that will eventuate in peace. The spiritually awake should study to develop leadership in world government, in international relations, and in the so-called humanities.

Each person desires to think for himself and so develop his mental powers, but he finds stimulus also in interchange of thought. In this interchange of thought certain persons excel, because their understanding is quickened to a higher degree than that of others. These are the natural leaders and seers, whose thought should be sought and followed.

Then instead of political demagogues we shall have spiritual thinkers and leaders in human relations, men and women who have given thought to common problems and who offer solutions to the world problems of today.

The Christ consciousness is for the world as surely as the world is for the Christ. As the two are combined in one work of supreme importance, we shall have peace, security, and true progress.

QUESTIONS

1. Is it the function of the Spirit to move us to action?
2. How do we make an idea our own?
3. Of what benefit is it to anyone to put his ideas and thoughts into words?
4. In how many ways may we express our convictions?
5. Can the world's penchant for strife and contention be changed? If so, how should we go about it? How soon should we begin to see results?
6. How can we have permanent peace, security, and progress?

Silent UNITY

I abide in the light, and there is no occasion for stumbling in me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

MY DAUGHTER J——had the first symptoms of a serious affliction that once before had almost cost her life. Through the efforts of an aunt, Unity was contacted and prayers were started. Miraculously, the frightening symptoms disappeared, and in two days J—— was her radiant, healthy self once more.

I wish to offer my deepest gratitude for your speedy and unselfish help in a time of great need. —*E. G., California.*

SOME TIME ago I had an unpleasant experience that had a wonderful ending. Three fingers of my right hand were burned with smoking hot grease. For a moment or two, I was stunned at the suddenness of the happening. Then I began praying and using an affirmation I had received a long time ago. In less than five minutes, the burning sensation had stopped, and not even a scar developed. I know that the Lord was listening then, and that He always hears when we pray in the right spirit and with faith. I pray God's continued blessings on the work of Unity.—*Mrs. B. J. S., Alabama.*

My Help Cometh from Jehovah

I HAVE never seen such a lovely little magazine for children as *Wee Wisdom.* A little friend of ours gave our little daughter three outdated copies of *Wee Wisdom.* They were dog-eared and showed the marks of wear and tear, and when my five youngsters got through with them they were the proverbial threadbare. Even "Mummie" and "Daddy" enjoyed the stories, puzzles, and drawings. So please find inclosed two dollars for a year's subscription, as I'll surely get no rest until I send for this grand magazine.—*Mrs. S. P., Canada.*

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Filled with Plenty

AN ELDERLY woman who lives alone next door to us asked my husband, who is quite handy with tools, to fix her front steps. To get the job done for her my husband and two of our boys walked a good many blocks for the necessary lumber. The rebuilding was difficult and once he came in and read Unity and then went back to the job. The steps were finished and done well, and the only money he even thought of her paying was the money he had paid for the boards. That night when he was finished she handed him a ten dollar bill and insisted that he take it. I thought that God knew our needs and He had His way of filling them.

God bless you and thank you.—*Mrs. K. L., Ohio.*

I WAS recently called upon to pay a debt of several months' standing and had no apparent means. Through the help of your prayers and the affirma-

tion "Steadfastly trusting God, I am guided, I am prospered, I am blessed with His abundance" I was given an opportunity to earn just enough to pay this debt.

I am grateful to Silent Unity for the help you have given me to be free from the sense of lack and limitation and to the various periodicals for the realization of my oneness with God.—*J. P. G., Indiana.*

ABOUT six months ago I got my present job, that of copywriter in an advertising agency. I had had practically no experience at all, and there were times when I wondered just how in the world I could do the job! But I have found that there is a tremendous amount of help in cultivating the habit of just being "still" and "knowing" that help will come.—*B. M., Illinois.*

Hearken unto Me

WE ARE SO GRATEFUL for your prayers for us. They have been answered, and my husband now has a fine position. He must have been divinely led, for he walked into the office to make his application on just the right day. His work is the type that he does most easily. We give thanks to God many times each day.—*Mrs. R. H. H., California.*

I Am the Light

I WROTE to you a little more than a month ago about the difficulty that my daughter was having with chemistry. At that time, I had received a letter from

the school informing me that she was failing and unless a marked improvement was made, she would fail the course.

As soon as we received your affirmation, both of us began using it. Almost as if a miracle had been performed, her work began to improve. She began to understand the subject as she had never understood it before. She began getting 90's on her tests, whereas she had previously made 50's.

Last week the winter quarter ended and she passed the course. You can never imagine how happy we are. We are giving God thanks, and we are giving you thanks. God is marvelous and wonderful, and your prayers have helped us so very, very much. —*Mrs. E. B. M., Pennsylvania.*

Filled with Plenty

I WANT to thank you for your prayers during my recent need. As you will see from the change in address I'm established in my new home.

With the help of a real estate agent who had faithfully endeavored to find just the right place for me we located this house. However, the place was under an exclusive listing to a real estate man who was reluctant to share the commission with my agent. He refused to contact the out-of-town owner to attempt to arrange for immediate possession although I offered to pay for the telephone call.

That evening I telephoned long distance to Silent Unity and this is what the man who answered the 'phone said: "You know it is only necessary for buyer and seller to get together."

The next morning my agent was led to make some inquiries which revealed that the owner was actually visiting less than two blocks from the property. Upon being contacted she was eager to make the sale and more than gracious about giving possession as soon as the property went into escrow. We put the deal into escrow that same day and I moved in two days later. The commission was split equally between the two agents according to the customary way of handling such matters. So you see "buyer and seller got together." Thank you again for your help.—*G. F. B., California.*

I WROTE ASKING you to pray for my husband who was out of work. In a short time I received from you the prayer *"The light of God guides our way; the love of God abundantly supplies our every need"* which I used daily. So many good things came our way that I can't tell all of them. My husband was called back to work in two month's time and in the meantime we didn't lack for one single thing. It was truly a case of prayer being answered the moment it was made. I continue to use the affirmation that I quoted above for it gives me the most wonderful sense of being cared for. May I thank you again for your loving prayers that, joined with our own, brought this complete answer?—*Mrs. C. R. I., Missouri.*

He Shall Have Abundance

SIX WEEKS AGO, my husband and I wrote to you requesting a prosperity bank, for we felt the need of assistance in our financial affairs. Soon after the

bank arrived, my husband was invited to teach some classes in connection with his work. He was told that he would be paid for his services, although he had taught the same kind of classes before without receiving pay for the work. And just today, he received a notice that his salary was to be raised substantially in line with increased responsibilities. We want to offer our heartfelt thanks for the prayers of Silent Unity during our prosperity bank drill. —*Mrs. D. P., Texas.*

I MISSED only one night of my prosperity bank drill. I chose night for the drill, because then all the children are in bed, the house is quiet, and it is much easier to concentrate. While I was following the drill, my husband found a well-paying job, the children got along much better in school, and I gained a feeling of peace. I have missed my drill so much since I finished the bank that I want to start another right away.—*Mrs. A. K., Minnesota.*

His Truth Is a Shield

A COUPLE of days ago I left my purse with keys, driver's license and two five-dollar bills hanging in a public rest room. About an hour later I missed it, and we drove back, doubtful as to whether it would be there. I started affirming "nothing is lost in Spirit," leaned my head against the car seat in a relaxing position and released all worry. My purse and its contents were still where I had left them.

Since tithing, all things are in our favor.—*Mrs. H. H., Oklahoma.*

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 705 S Beach
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 800 Orange
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 1019 D Garmo
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 201 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Alice Hopkins, 916 Riversid
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweed
Stockton—Grace Swannell, 48 W Poplar
Studio City—Herbert J Schneider, 123 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eag Hall
Watsonville—Alice Hopkins, 31 A Madis
Whittier—Louise Newman, 410 S Greleaf

COLORADO

Colorado Springs—Ann Winstead, W Colorado
Denver—Alice Benson, Wilda bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fair
Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Wint
New Haven—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy F New Colonial hotel; Ann Sand 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamb Commerce auditorium
Daytona Beach—Mary Huck, 128 H way
Delray Beach—Frances Jarrell, 1 Atlantic
Ft Lauderdale—Nora Campbell, an's club
Jacksonville—Wm & Bonnie Gr Lomax at May
Lakeworth—Maud Guitteau, 9 S highway
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S
Pensacola—Eva Rosencrans, 114 W

nford—Carolyn Parsons, Valdez hotel
rasota—Dorothy Roy, Woman's club
Petersburg—Louise Beaty, 801 6 ave S
mpa—Ruby Wagner, 626 No B
st Palm Beach—Fannye Treaster, 403 Harvey bldg; Arthur Johnson, 423 Iris

GEORGIA

anta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

nolulu—Marie Handley, 240 Lewers rd

IDAHO

se—Christopher Scott, Pinney bldg

ILLINOIS

omington—Margaret Cain, 108 E Mulberry
mpaign—Viretta Sutherland, City bldg
icago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaucry, 410 S Michigan; Margaret Halsey (col) 322 E 43rd; Henrietta Gorden (col) 4307 S Mich
ature—Hazel Erisman, 317 W Decatur
t Louis—Florence Schaefer, 656 N 79
nston—Maud Kellogg, Evanston hotel
sonville—Viretta Sutherland, Dunlap otel
toon—Ethel Maguire, Central Community Church, 16th & Charleston
kford—Bernice Biggers, 115 S Regan
ngfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Merton Thorpe, Court & erry
—Unity, YMCA
mond—Margaret Cain, Masonic temple
napolis—Margaret Strahle, Claypool tel; Frederick Andrews, 8 E Market

IOWA

Moines—Betty Stitt, 3118 Grand
x City—Mary Robinson, 236 Insurce Exchange bldg

KANSAS

hinson—Nona Kerfoot, 316 W 15th
ka—Harriet Pfouts, Jayhawk hotel
ta—Carl & Lois Moran, 3241 Victor

KENTUCKY

gton—Clara Conway (col) 244 Ky
ville—Maebel Carrel, 1322 S 4; th Cox (col) 1233 S 16

LOUISIANA

Orleans—Elois Echlin, 4370 Cleved; Ruth Murphy, 3722 St Charles
eport—Gilliam David, 721 College

MAINE

nd—Unity, 562 Congress

MARYLAND

more—E Roy Feldt, Emerson hotel

MASSACHUSETTS

n—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, 42d & Hamilton

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel

Plainfield—Elinor MacDonald, Babcock bldg

Paterson—Gladys Stevenson, 35 Church

Ridgewood—Louise Gerhold, YWCA, 185 Franklin

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Buffalo—Lillian Matthews, Statler hotel

Elmira—Elise Rosenburg, 120 E Water

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns

Great Neck—Emma Jean Sartori, 73 Cutter Mill

Ithaca—Elise Rosenburg, I O O F hall

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Schenectady—Marian Hoagland, Lafayette & Chapel

Syracuse—Russell Kemp, 110 Onondaga A

Troy—Marian Hoagland, 50 2d

Valley Stream—Stella Wrenn, 145 S Franklin

White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Unity, 34 S High

Canton—Unity, 203 6th N W

Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, Sinton hotel

Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid

Columbus—Dale and Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marion—Mercedes Fossler, YMCA

Springfield—Joseph Jones, 2215 E High

Toledo—Wallace Tooke, 2749 Upton

Warren—Everett St John, 167 Main Ave S W

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg

Oklahoma City—Alice & Schuyler Cromley, Midwest bldg

Okmulgee—Ruth Jacques, McCullough bldg

Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Andrew Carlson, 233 Olive

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Nashville—Susan Smartt, 816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15

Dallas—Ruth Gillespie, 2030 Commerce

El Paso—Mabel Peck, 1300 E Rio Grande

Fort Worth—Ruth Johnston, Flatiron bldg

Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz

San Antonio—Mary Myles, Maverick b

WASHINGTON

Bremerton—Marion Brown, 925 Pa

Everett—Estelle MacPherson, 2609 W more

Kennewick—Beulah Scott, Arrow C

Olympia—Warren Meyer, YWCA

Pasco—Beulah Scott, 404 N 7

Seattle—Donald O'Connor, Arcade

Spokane—Herbert Hunt, 1124 W 6

Tacoma—Warren Meyer, 1012½ A

Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bld

Kenosha—Lu Verna Bauer, 5902 8

Milwaukee—Mae Lundahl, 1820 E

Sheboygan—Lu Verna Bauer, 1130

CANADA

London—Mary Dunning, 324 Centr

Montreal—May Duncan, Ritz-C hotel

Ottawa—May Duncan, Chateau Lau

Regina—Unity, Wascana hotel

Toronto—Mary & George Dunning, Masonic Temple, 5 Eglinton E

Winnipeg—Edna Bowyer, 360 Youn

ENGLAND

Easington Village—Thomas Merri 11 Sea View, Co Durham

Carnarvon, North Wales—Dora Jo Llanfair Hall

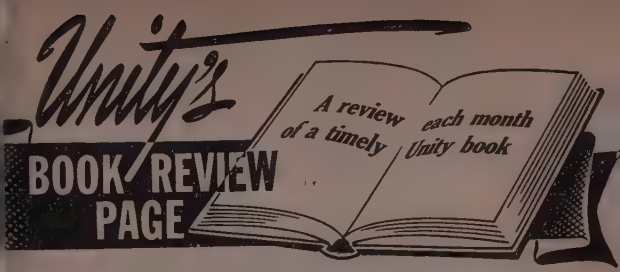
London—Ruth Hacking, 6 Stanhop race, W 2

Sunderland—Thomas Merrington Durham

MEXICO

Mexico D. F.—Clara Kouns L La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Ital



Prosperity's Ten Commandments

By Georgiana Tree West

The Ten Commandments form a true foundation r permanent prosperity as well as for right spiritual d moral conduct, according to Georgiana Tree West.

Mrs. West devotes a chapter to each of the com- ndments, adapting them to the subject of prosperity. r example, the first commandment, "Thou shalt have other gods before me," is paraphrased from a pros- rity standpoint by Mrs. West: *"Thou shalt look to other source but God for thy supply."* She then ex- ains that, since man's life is derived from and de- ndent on God, man can and must look only to God r supply.

The other nine commandments are adapted to the ject of prosperity by Mrs. West just as clearly as first. Some of the topics discussed are tithing, speak- the word, giving and receiving, and letting go and ting God work through us.

Prosperity's Ten Commandments inspires the reader h a zest to be up and doing to put Truth into action following the practical suggestions for claiming ler and prosperity in his affairs.

(*Prosperity's Ten Commandments* is a $1 Unity book.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth *German, English*	1.00
	Lessons in Truth *English, German, Spanish, Russian, French, Dutch, Italian*	1.00
	Letters of Myrtle Fillmore	1.00
	Lord's Prayer, The *German*	.25
	Lovingly in the Hands of the Father	1.00
	Mental Equivalent, The *German, English*	.10
	New Ways to Solve Old Problems	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing *German, English*	1.00
	Directions for Beginners *Spanish*	.10
	Divine Remedies	.5
	Jesus Christ Heals	1.00
	Six-Day Healing Practice, A	.2
	Truth Ideas of an M.D.	1.00
	You Can Be Healed	1.0
For the Home	Meatless Meals (cookbook)	1.
	You and Your Child *French, English*	1.
For Prosperity	As You Tithe so You Prosper	1
	Both Riches and Honor *French, English*	1
	Prayer in the Market Place	1
	Prosperity	1
	Prosperity's Ten Commandments	1
	Working with God	1
For Inspiration	Best-Loved Unity Poems	1
	Finding the Christ *Russian, German, Swedish*	
	Have We Lived Before?	
	Household of Faith, The	
	Mightier Than Circumstance	
	Sunlit Way, The	
For Devotion	Book of Silent Prayer	
	Holy Bible, American Standard Version	
	Effectual Prayer	
	Silence, The	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Know Thyself	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray *French, English*	
	Twelve Powers of Man, The	
	What Are You?	
For Children	Crybaby Kangaroo (for ages 4 to 8)	.0
	Jet's Adventures (for ages 8 to 12)	1.0
	Jet and the New Country (for ages 8 to 12)	.9
	Teach Me to Pray (for ages 4 to 11)	.2

Greeting Booklets

Are You Getting All		Land Is Bright, The	
You Want from Life?	.10	Life Is Consciousness	
Be at Peace	.10	Mental Equivalent, The	
Challenge of the Dawn, The	.10	Protecting Presence, The	
Christmas Blessing	.10	Recipes for Living	
First Things First	.10	Sanctuary	
Christmas Spirit, The	.10	Song of Life, The	
Gift Imperishable, The	.10	To Them That Ask	
God Is Blessing You Now	.10	Way of Faith, The	
Great Helper, The	.10	Where I Am King	
Holy Bread	.10		

(Any 12 of these booklets $1. Envelopes included.)

NEWS from UNITY

l New erial Story

Beginning in the October sue, *You* magazine, Unity's agazine for teen-agers, will resent in a series of seven stallments "The Jarrold ark Legend," a new serial ory by Lee Waltner.

The story centers around year-old Thad Turner (a aracter familiar to *You* ders in "Hidden Treasure," serial by the same author it has been appearing in magazine). Thad tries to rn the truth about the mys- ious Jarrold Dark and the end of a hidden cache of ney. The story points up significance of money in erson's life and depicts the erent kinds of people we ome as we choose different ds and take different paths ough life.

f there are teen-agers in r family, they will ap- ciate having a subscription *You* magazine (or an extension of their present subscription) in time to read the first installment of "The Jarrold Dark Legend." *You,* the favorite of teen-agers everywhere, is published monthly; the subscription rate is just $1 a year.

Unity Messages in Braille

Freely giving of the blessings she has received through Unity's Braille Department, a woman without physical sight writes:

"Many little neighbor children come in to be with me, and they are so eager for stories that I thought I might obtain *Wee Wisdom* to read to them. Will you please send me a Braille copy of it? I receive the Braille *Daily Word* for myself."

Thanks to UNITY readers, who are helping through their love offerings to send free Unity literature in Braille to those in physical darkness,

we were able to grant the request. If you, too, would like to make it possible for some blind person, who must read with his finger tips, to have the joy of reading Unity literature, you can do so by addressing your offering to

Unity Braille Fund. We are also glad to receive the names and addresses of any persons who are able to read Braille, Grade 1½. Available to them without charge, through the Unity Braille Fund, are *Daily Word,* a monthly devotional magazine; *Wee Wisdom,* a monthly magazine for children; and the books *Lessons in Truth* and *Finding the Christ.*

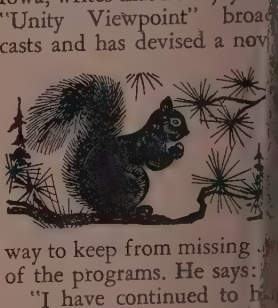
Pamphlet Assortments

Unity pamphlets always contain messages of special importance; they consist, usually, of a reprint of some article that has proved especially interesting and helpful to a large number of readers of the Unity periodicals. That is why we feel you will be eager to read them and to give them to friends.

Unity pamphlets are divided into assortments, which help you choose according to the need. Each pamphlet is a short, vital message of Truth, easy to carry in your pocket or purse. The pamphlets come in assortments on these subjects: healing, human relations, Bible interpretation, prosperity, prayer, and soul development. Each assortment is 50 cents and contains twelve or more pamphlets that sell for 5 cents singly.

Tape Records "Unity Viewpoint"

The treasurer of an insurance firm in Des Moines, Iowa, writes that he enjoys the "Unity Viewpoint" broadcasts and has devised a novel

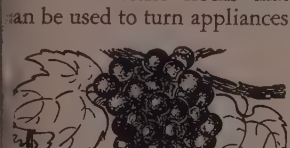


way to keep from missing any of the programs. He says:

"I have continued to hear your broadcasts when I am near a radio at 9 o'clock. However, my recent schedule has made it impossible for me to be where a good radio can be listened to at 9. I thought

ou might be interested in the way that I have managed to hear your broadcasts.

"I have a good tape recorder at home and an excellent radio. I also have one of those electric clocks that can be used to turn appliances



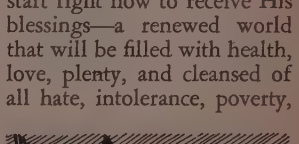
on and off. I have the three items hooked up, so that at 5 o'clock the electric clock turns on the radio and the tape recorder, which records the broadcast, and then shuts them off. In the evening when I come home I turn on the playback and hear the program."

"Unity Viewpoint" is broadcast over more than 30 radio stations from coast to coast. For a list of these regularly scheduled programs write to Unity Radio Department, Lee's Summit, Missouri.

From South of the Border

El Sembrador, Unity's bimonthly magazine for Spanish-speaking Truth students, is daily making new friends in the United States, in Latin America, and in other countries in which Spanish is spoken. The following letter comes to us from Señorita R—— G—— of Chihuahua, Mexico:

"I have been receiving *El Sembrador* for the last months, and I read it and so does my mother. It has given us a new outlook on life, which before seemed hopeless and useless. I have been showing and reading *El Sembrador* to some of our friends who are in the same state of mind that we used to be in. Now we all are learning that we are one in God, the great All, that we can be useful in His great plan, and that we can start right now to receive His blessings—a renewed world that will be filled with health, love, plenty, and cleansed of all hate, intolerance, poverty,



and disease."

El Sembrador is sent free to our friends south of the border and to other Spanish-speaking people all over the world through the auspices of Unity's Good Neighbor Fund. Love offerings to aid in this

work may be addressed to Unity Good Neighbor Fund, Unity School of Christianity, Lee's Summit, Missouri.

Need for More Unity Ministers

As the giant oak grows from a tiny acorn, so the Unity work has grown from the faith of two people who met with their neighbors to help them and to teach them the way to the freedom from lack and suffering they had found for themselves through prayer. Today, through its many service departments, Unity helps millions of people all over the world.

Co-operating with the activities carried on from Unity headquarters are the many Unity centers in the field. These centers, now numbering over 200, are conducted by able leaders and teachers who help to bring the Unity message to groups who feel the need of classwork, devotional service, and the companionship of others in search of a deeper understanding of Truth.

Because of the rapid growth of the Unity work and the many requests received for more Unity centers, Silent Unity is accelerating its educational program to train young men to be Unity leaders and ministers. Any young man who is a high-school o college graduate and desire to dedicate himself whole heartedly to the principles o Truth as taught by Unity ma apply for this education i Truth. Work in Silent Unit is an essential part of th program. This work not onl helps prepare the student fo the ministry but also provide him with financial means t carry on his studies. To wor in Silent Unity, one must b able to type at least forty-fiv words a minute.

Young men who are in terested in becoming Unit ministers are invited to writ to the Director of Silen Unity, Lee's Summit, Mi souri. Full particulars will b sent by return mail.

Unity's Prosperity Ban plan is based on the san divine law of supply that J sus used. Consisting of a da drill in prayer, faith, and g ing, the plan will help you realize that by sharing yo substance in faith and tru you will have plenty to m every need. Why not pro the divine law of prospe in your own life by send for a Prosperity Bank (th is no charge) and practic the Prosperity Bank drill the next seven weeks?

"BONDAGE or LIBERTY, Which?"

Do you think of yourself as being in bondage to the flesh and to things of the flesh? Would you be free? Then we urge you to join Unity's thousands of Truth students this month as we participate in our annual

Lessons in Truth Week
September 10-16

In chapter 12 of *Lessons in Truth* (the textbook we use as our guide during Lessons in Truth Week), the author, Dr. H. Emilie Cady, says:

"Each soul must sooner or later learn to stand alone with its God; nothing else avails. Nothing else will ever make you master of your own destiny."

By taking part in Lessons in Truth Week you, as thousands of others have done, can learn to be master of your own destiny, to be free of all bondage. All you need do to take part is to send $1 for your copy of the textbook *Lessons in Truth* and to set aside some time each day during Lessons in Truth Week for reading, study, and meditation. A study-guide booklet, outlining subjects for meditation and Bible references for further study, will be included free with your book.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

THE MISSIONARY WORK OF SILENT-70

Day after day, out on a Judean hillside or in the home of His fisherman friend Peter or in a boat off the shores of the Sea of Galilee Jesus taught and healed the crowds who flocked to Him for help. As the crowds increased in number, Jesus sent His Twelve Apostles into the villages to teach and to heal.

Yet the number of people who sought Jesus' help continued to increase, and more teachers were needed. Jesus then appointed seventy other men, in addition to the original Twelve, to help Him. These He sent ahead of Him into every town and place, instructing them to heal the sick and tell the people about the kingdom of God. But even as He sent them out He knew that many more workers were needed. "The harvest is plentiful," He said, "but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."

Inspired by these words, Unity School forty years ago organized its "missionary" department, calling it Silent-70 after the first seventy disciples who answered Jesus' call. The teachings of Jesus are spread by Silent-70 through the distribution of free Unity literature. Army camps, hospitals, prisons, institutions, and individuals are supplied with pamphlets, prayer cards, and the periodicals UNITY, *Weekly Unity, Daily Word, Wee Wisdom, You,* and *Good Business.*

The work of Silent-70 is carried on entirely through you love offerings, which make possible this missionary work.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

HOW A PARENT SOLVED THE COMIC-BOOK PROBLEM!

Do you find your children wanting to read comic books to the exclusion of all other reading material? Many parents do, and here is how one parent is solving the problem:

"Most parents don't realize how much money they spend yearly for comic books, and I know that children would be much happier and much better adjusted for living with other people if they were encouraged to read *Wee Wisdom*. Our daughter, who is a junior in college, was raised on *Wee Wisdom*. Her many lovely traits of character, I am sure, can be traced to the fine lessons she learned from the many fine character-building stories in *Wee Wisdom*. Now our son, who is eight years old, enjoys the magazine and also enjoys reading certain comic books which we allow him, but we keep encouraging the good reading by supplying it."

You will find that children "go" for *Wee Wisdom* as they do for comic books, so why not solve the reading problems at your house the *Wee Wisdom* way? A year's subscription, $2.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

TOWARD BETTER LIVING

Are you making progress day by day toward better conditions in your affairs—better health, better personal finances; in other words, toward better living?

If not, then you will benefit by using the Prosperity Bank plan, for it is helping thousands of people every day to attain the good things that make for better living. Your daily practice of the Bank drill helps you co-operate with God in bringing your good into your experience now. Today is the time to turn wholeheartedly to God in prayer, and the Bank drill not only helps you do this but also helps you to share God's blessings with others by using the amount you save in your Prosperity Bank to send UNITY gift subscriptions to others.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pra with me for a successful demonstration. I will use the drill seve weeks and save $3 for the three UNITY magazine subscriptions (on year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U.

With leaders in business and the professions it's **GOOD BUSINESS!**

You, too, will like *Good Business,* Unity's monthly magazine for business people, because it contains practical, down-to-earth, timely ideas for putting Christian ideals to work in all lines of vocational endeavor. Its stimulating articles are helpful to both men and women, to lawyers, mechanics, teachers, manufacturers, farmers, salespeople—to everyone who works for a living.

Whether you are an employee or an employer, you can depend on *Good Business* for suggestions for

—solving problems in business relations

—developing right mental attitudes toward your work

—cultivating the qualities of confidence and self-assurance that make for success in business.

Each month *Good Business* presents accounts of actual problems and situations that commonly occur in business and shows the definite steps leading to their satisfactory solution, so whatever your business or profession or position, you will find that *Good Business* can help you add color and zest to your work and to crown your every effort with success and prosperity. ***Good Business* is $1 a year.**

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Garrett Biblical Institute
The Library
Evanston Ill U

MIRROR

Myra Perrings

How clearly does the stream reflect the
bending tree.
The water is so still and pure that it can be
A perfect mirror for the boughs of leafy
green,
Whose shadows gently fall like patterns
on a screen.

How clearly does the soul reflect the Master's will
When it is purified of self, when it is still:
As waters trace designs of boughs that bend
above,
God's patterns show through lives made
pure by love.